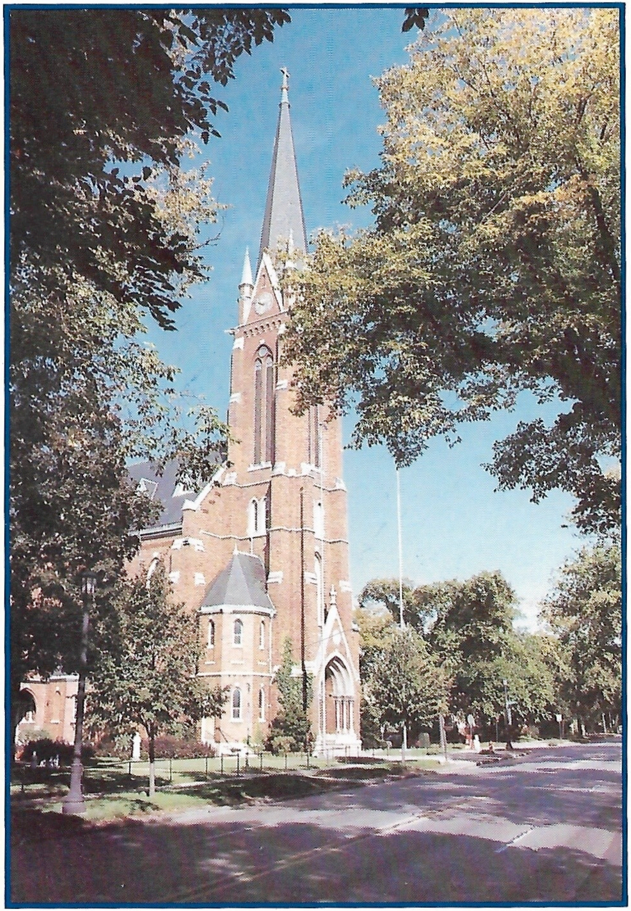

ST. NICHOLAS PARISH

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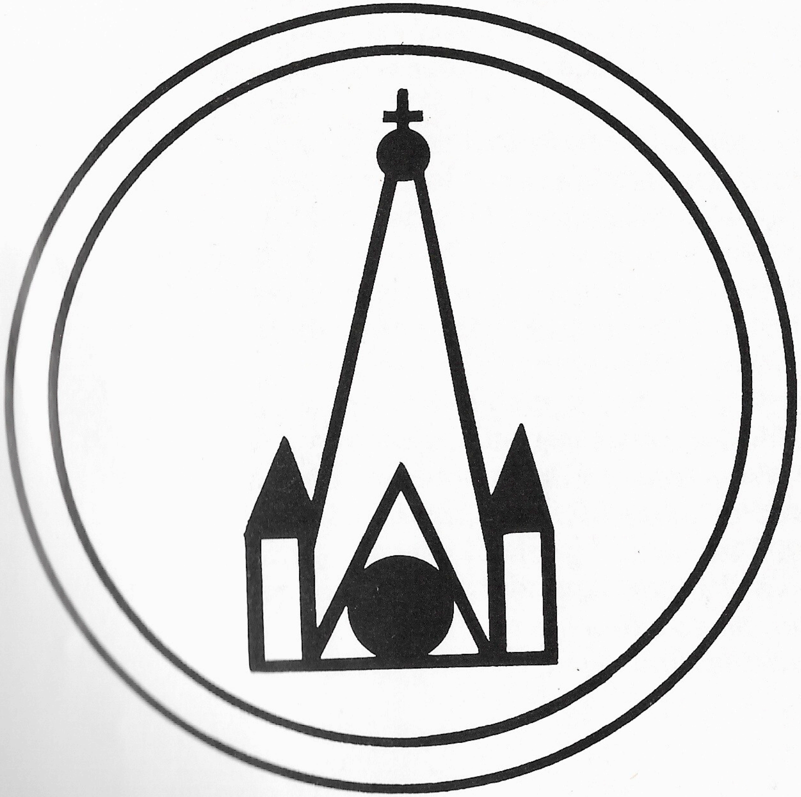
ST. NICHOLAS CATHOLIC CHURCH

100 YEARS

1887-1987

St. Nicholas Parish
806 Ridge Ave.
Evanston, IL 60202



A Heritage Of Faith A Call To Compassion

St. Nicholas Parish
Evanston, Illinois

Dedicated to the Parishioners of St. Nicholas Parish
Past — Present — Future

This book is the result of the efforts of many parishioners who have given generously of their time and talents. Special thanks go to William Galush, who researched and wrote the section of the first 75 years. The interviews covering the past 25 years were conducted and compiled by a reporting team including Jerry Curtin, Dave Sutor, Dennis Duffy, Margaret McClory, Mike McGinty, Maureen Geraghty, John McCudden, Mike Behr, John Mellon, and Fr. Bill Flaherty. Some of the photos were supplied by The Chicago Catholic and by Howard Schneider. The final section includes excerpts from the recent parish mission statement. Appreciation is also extended to those many others who helped make the centennial events a success.

Robert McClory, general editor
Barbara Pawlikowski, photo editor
Bruce Palmer, advertising director

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THE FIRST 75

One hundred years ago the area around St. Nicholas Church looked entirely different than it does today: no blocks of houses, no paved streets, no electric lights, no patios or parks, no traffic tieups at Ridge and Main. Sheridan Road didn't even exist yet, and a young Henry Ford was just beginning to tinker with the idea of a cheap horseless carriage.

But the land of South Evanston was gradually coming alive with small farms and greenhouses scattered among the fields and groves of trees. Immigrants, many of them Catholics from Luxembourg, found the rural life here pleasant and profitable. They were close enough to Chicago to transport their vegetables to market and far enough away from the hassle of the big city, which was expanding rapidly after the Great Fire, to live in relative peace.

They wanted their own place of worship, with a German speaking pastor and a style of leadership and worship like they had known in the old country. So they went and got it.

The first 75 years of St. Nicholas saw tremendous change in the landscape of the area, in the occupations of the people, in the patterns of daily life, and in relationships with the rest of the community. Nevertheless, the determined faith of those original forefathers and foremothers remained rooted in succeeding generations. And all the while, the form and content of that faith changed little. The Mass was celebrated in Latin, the structure of parish organizations held steady, and the rules by which Catholics lived seemed fixed and permanent.

The journey through the first 75 years on the following pages reveals the hardy, pioneer spirit that created St. Nicholas and sustained it through good times and bad.

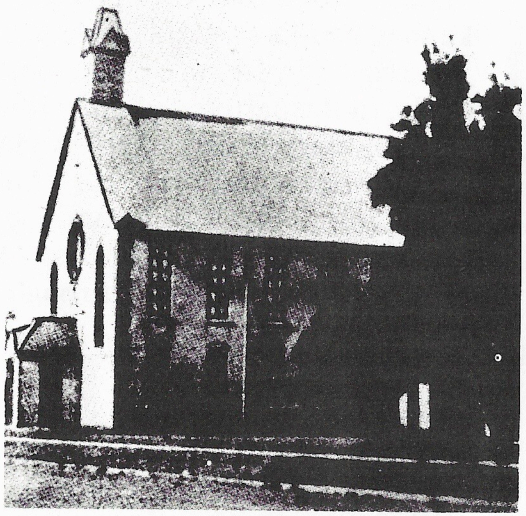
The official beginning typified nineteenth century Catholic America. An Irish bishop appointed a German priest to organize a parish exclusively for German-speakers. In the words of Archbishop Patrick Feehan in 1887:

> *I hereby appoint the Rev. Father Groenebaum pastor to organize and establish a German Catholic congregation at South Evanston, Ill. He will have entire charge of the affairs of said congregation. He may appoint a committee of two or more members of the congregation to assist him, as he may find necessary. These members must be practical Catholics. He cannot contract any debt larger than $5,000.*
>
> *P.A. Feehan*
> *July 20, 1887 Archbishop of Chicago*

The formation of St. Nicholas was more than a bishop directing his priest; it was the culmination of years of hope and effort by a growing element in Evanston: German speaking people, mainly from Luxembourg. This picturesque little state between France and the German Empire was a crossroads for these two major European cultures. A steady rise in population in the 1800s, political instability and declining agricultural prospects prompted many Luxembourgers to imitate the example of Catholic Germans and make the long trek to the huge land of promise across the sea. From the rolling northwest, with its green valleys overlooked by crumbling castles, young men and women left villages with names like Heiderscheit, Tarchamps or Weimerskirche as early as the 1840s. Behind was poverty, Prussian militarism and French vainglory — and their parents' home. Ahead was an adventure both beckoning and intimidating. They chose to settle near the burgeoning metropolis of Chicago, in a young city called Evanston.

Fr. Otto Groenebaum, the first pastor of St. Nicholas, appointed by Archbishop Patrick Feehan in 1887.

Men like Michael Didier, Jacob Kronenberger and Michael Majerus were among the earliest arrivals. Many were agriculturalists, some skilled in the cultivation of flowers, others whose hands crafted rather than planted. They attended first St. Joseph's in Grosse Point or St. Henry's on High Ridge, distant but offering services in German (although the Mass was celebrated everywhere in Latin). The tumult of the Civil War was a rude reminder that even the land of opportunity could suffer the curse of war, but its battles were distant. More important to these newcomers was the formation of St. Mary's parish in 1864, the first Catholic church in the hitherto very Protestant town of Evanston. This was a territorial parish, open to all Catholics within its boundaries, and the early pastors accommodated Luxembourg ethnicity by allowing German speaking priests from St. Henry's to offer services. For these immigrants it seemed natural to express their faith in their native tongue, just as other newcomers often do today, and they sought the understanding of the American Church in this concern. They were dismayed when in 1870 the new pastor, Father Michael O'Donoghue, insisted that henceforth the parish would only use English. Such an attitude may have lacked tact; it also reflected



The first St. Nicholas combination church and school, dedicated in 1888, cost $8,000 and served the needs of the small but growing congregation.

a contemporary concern among the Irish-American clergy that English was the language of the land and that the Church would appear less "foreign" to the Protestant majority by using it regularly. But it did not address the German speaking peoples' deep ethnicity. So they turned elsewhere.

For some years they made the long trek over poor roads to St. Henry's or St. Joseph's, and occasionally they attended St. Mary's, where their presence added to a congregation already outgrowing its church. With a constant influx of Luxembourgers creating strength in numbers, some pious laymen took action. Early in 1887 John Hermes chaired a meeting at the Central School and, assisted by the vigorous newcomer Adam Kasper, a parish committee was elected. In May they petitioned the archbishop for a national parish in south Evanston. Such acts of lay initiative were especially common among non-English speakers who wanted ethnic congregations, and Feehan's reply was equally typical. While this democratic parish committee may not have been ideal from the clerical viewpoint, it took on a life of its own. In practice it mobilized popular sentiment more effectively, but it did not fit into the authoritarian ethos of priest or bishop.

The wedding picture of Anton and Katrina Reinberg Feller, who were married at St. Henry's Church. They donated $100 for the construction of the first St. Nicholas Church.

In practice the new pastor and committee worked together in the vital beginning, and on August 7, 1887, Father Otto Groenebaum celebrated the first Mass in Ducat's Hall, near the present location of the Main Street elevated station. The choice of St. Nicholas as the patron honored the first name of many founding parishioners and was common in parishes back home, guaranteeing quick acceptance. The new spiritual leader was from nearby Westphalia in Germany, speaking a dialect similar to that of his flock. Under his leadership the congregation rejected the offer of a lot at Monroe and Sherman in favor of a more central location at Ridge and Washington. The first four lots, with a house which became the first rectory, were purchased for $6,750. A combination church and school, built by parishioner Nicholas Treff, cost $8,000 and was ready by November 20. Archbishop Feehan dedicated the building formally the following year on Ascension Thursday. During 1889 the parish acquired two more lots for $1,000 and the city agreed to close a public alley in the vicinity. St. Nicholas was alive and well.

> *"[Father Groenebaum] was a good priest, a sincere, open character, firm, sometimes even too strongwilled when calmness and equanimity would have avoided considerable misunderstanding . . . he would fight for a principle that he thought was right even at the risk of becoming persona non grata."*
> **Biermann Memoirs**

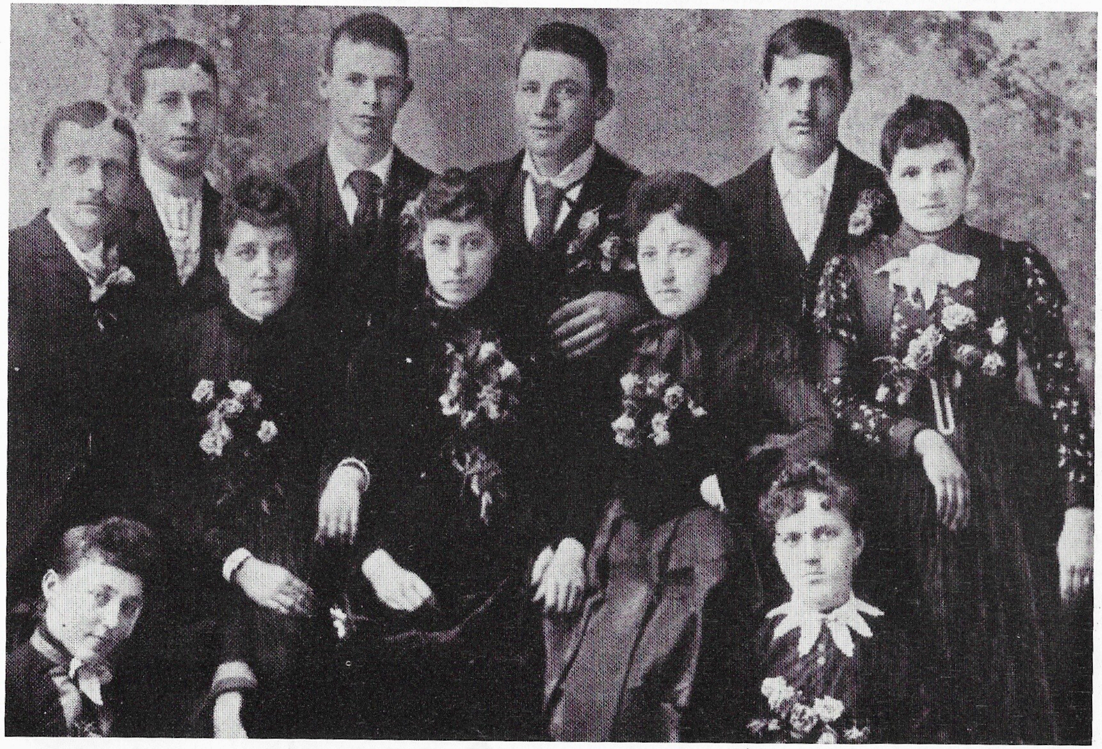
According to the "Kurze Geschichte" (25th Anniversary "Short History") Father Groenebaum was "ein Mann von echtem Schrot und Korn, 'er war ja ein Westfale' " ("a man of the old school, 'a true Westphalian' ") with firm ideas and an iron will. If so, his character reflected the pastoral style of the day. Under his guidance the parish paid off its debt by 1894, impressive for a small new congregation. Income came from special events and pew rents, paid several times a year, and lesser amounts from Sunday collections. Hardly had the old debt been retired when a new committee began to solicit funds for a separate church. By 1897 much had been collected and invested in building and loan societies. Sadly for the pastor, he never saw his dream take form. In July 1897 Father Groenebaum died of a heart attack. His permanent replacement was Father Peter Biermann, destined to be the pastor for almost four decades.

From the start St. Nicholas had a rich devotional life. It drew from homeland practices, such as "Rosenkranzmonat" (Rosary Month) and from contemporary U.S. Catholic devotions such as Forty

Hours, novenas and First Fridays. Societies often fostered special devotions, and the early ones all had German names. Married women had the St. Marien Frauenverein (St. Mary's Women's Society), with St. Nikolas Männerverein (St. Nicholas Men's Society) its male equivalent. Even girls had their St. Rosa Mädchenverein (St. Rose Girl's Society). But by the early years of the new century Luxembourger consciousness (and probably German speaking ability) had declined. New groups like the Junior Holy Name Society for young men and the St. Agnes Sodality for young women showed the future path of social and devotional life. But well into the 1920s German organizations, missions and devotions persisted, a testimony to the heritage and desires of the immigrant generation.

> *"From the beginning the members of the parish showed their good will towards the pastor [Father Groenebaum] by their liberal contributions according to their means, appreciating also the notable sacrifices of the pastor, who labored disinterestedly for several years by not taking any salary."*
> **Biermann Memoirs**

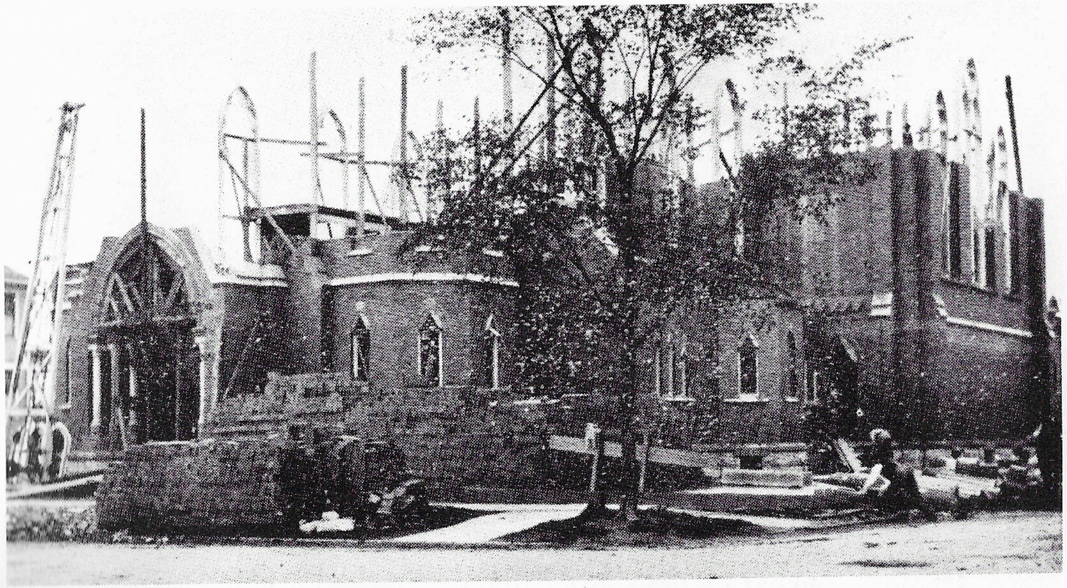
Msgr. Peter Biermann, who became pastor in 1897, served St. Nicholas parish for almost four decades.



The first parish choir. Standing (from left): Adolph Reading, Henry Arndt, Pete Arndt, Leonard Kill, Anton Schwind. Seated: Elizabeth Theisen, Kathy Guirsch, Elizabeth Kroenenberger, Genevieve Didier, Mary Gayden, and Nettie Eiden.

Pastor and parishioners had barely gotten acquainted with each other when disaster struck. On February 3, 1898, fire destroyed the combination church-school and damaged the rectory, but no one was injured. Father Biermann was invited to say Sunday Mass for the congregation at St. Mary's, and a vacant store served for a school and daily Mass. The pastor wanted to erect a new and more adequate school, but many parishioners favored building a separate church first. The disagreements caused Father Biermann some annoyance, but in retrospect he decided the delay was helpful by allowing more time to gather funds and to improve the plans. Another development was the end of "noisy committee meetings." Now the pastor proceeded with the advice of two appointed trustees only, placing parish government in the episcopallyapproved pattern. Annual bazaars replaced the traditional parish picnic as a special fund-raiser, and the pastor personally visited homes to solicit money. Within a few years he and others collected $32,000. The new church was patterned broadly after St. Sebastian's in Berlin, and Archbishop Quigley blessed the cornerstone on the Feast of St. Nicholas in 1904. The impressive structure saw its first Mass on October 7, 1906, with the dedication by the archbishop a few weeks later. The cost of the edifice was about $70,000 with interior furnishings met by additional special gifts, leaving the parish about $30,000 in debt.

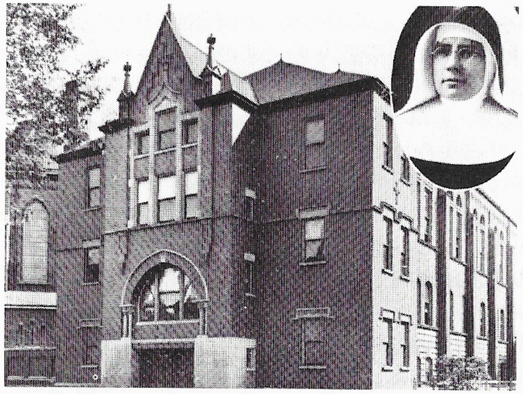
Pastor and parishioners were concerned not only with a place of worship; they wanted to pass the faith on the next generation. The bishops had long advocated religious day schools, and the congregation accepted this without question. The decision was the easier since it offered to promote ethnicity as well; and before 1914 the largely Irish hierarchy tolerated the latter for the sake of the former. But the project met unexpected difficulties. There were facilities but instructors proved hard to keep. The first teachers were two Franciscan nuns from Milwaukee, probably German, but they left after a year. Their successors were laymen, Edward Hochheisch and P. Piccard. Always more expensive, and also seen as inferior role models, the laymen were replaced by the Sisters of Christian Charity, who remained to 1894. Finally the parish achieved stability in its teaching staff with the arrival of the Sisters of St. Agnes the next year. The nuns from Fond du Lac, Wis., have served at St. Nicholas with devotion ever since. According to Mrs. Jean Arndt Kinsella, instruction up to World War I was in both German and English. This reflected both teacher and parental concern. On one hand, German was the ancestral tongue and the language of faith; it should be passed on to succeeding generations. But they wanted also to prepare the children to live and prosper in the new society and for this they needed English.



The new St. Nicholas Church under construction in May 1905.

"The new Pastor of St. Nicholas had barely got acquainted with the new conditions when he was put to a severe test. It was by a fire-ordeal. On the feast of St. Blase, February 3, 1898, on a clear, cold, winter day the schoolrooms were suddenly filled by smoke. This happened at 10:00 A.M. The fire department was instantly notified. All efforts by the firemen were in vain, as a strong west wind threw the flames into the frame building — which was only veneered by brick; with difficulty the Blessed Sacrament was removed and the more valuable Sacristy equipment was saved. After two hours there was nothing left of the combination building but smoking ruins. A faulty chimney was established as the cause of the fire. From the school Sisters' quarters in the west end of the building hardly anything could be saved. The adjoining rectory caught fire, which, however, was extinguished. The material damage was sufficiently covered by insurance.

"Years ago in German parishes the large church committees could sometimes become quite troublesome and domineering, still they showed at least a great interest in the cause. They liked to meddle and discuss and at times



The St. Nicholas School, built in 1899, also served as a temporary church until 1906, while the new structure was being constructed. In the inset is Sister Mary Corona, superior from 1897 to 1910.

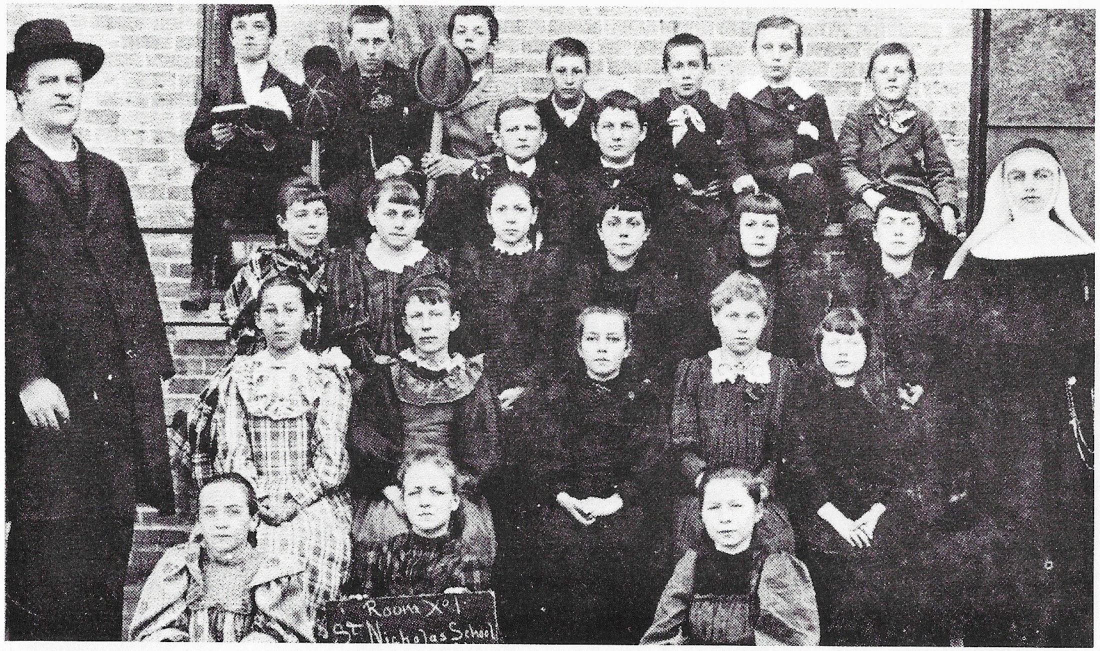
> *to interfere. The best way under such circumstances was to follow and practice an old wise saying: 'Aegnam memento rebus in arduis servarementum.' Soon all heated discussions died out. All began to work along harmoniously to gather funds for the new church."*
> **Biermann Memoirs**

> *Since a true Catholic parish is inconceivable without a school, so as a practical initial solution a combination school and church-building was erected, . . .*
> *The Sisters of St. Agnes labor there with zeal and devotion. They have gained the attention and full confidence of all the parents, for with true seriousness they instill a proper Christian education."*
>
> **"Kurze Geschichte"**

Bilingualism flourished in the years of heavy immigration to about 1900, but with its decline a corresponding rise in English usage occurred. For German-speakers a peculiar situation hastened the demise of their tongue: World War I generated such hostility towards America's enemy after 1917 that popular and governmental pressures promoted its abandonment. In Chicago George Mundelein, archbishop from 1915 (and ironically of German descent), was hostile to foreign language usage also. By the "New Era" German no longer remained in the curriculum.

In 1914 general war burst upon Europe, quickly engulfing tiny Luxembourg, which lay in the path of the German attack on France. In the hot days of August the parishioners prayed that the "terrible visitation of war," in the words of the Pope, would soon pass. Occupation made the German-speaking immigrants more hostile to the German Empire, and in 1917 American entry into the world war saw some 77 men enter the service, two of whom did not return. Women participated in a Red Cross Sewing Club, and the parish promoted the sale of war bonds.

On top of the anxiety caused by the European conflict, the influenza pandemic of 1918 aroused further alarm and inconvenience, with the church being closed by order of the City Health Department for two weeks in November. Several parishioners lost relatives to the "flu."



The pastor, Fr. Groenebaum, and a Sister of Christian Charity pose with some of the school's prize students in 1894.

Hattie Martin

Hedwig "Hattie" Martin, who has lived her entire 87 years in the family home at 411 Florence, was baptized, confirmed, married, and made her first communion and confession at St. Nicholas. She and her husband Peter, an accountant, raised four children. She has been a widow since 1961. Mrs. Martin's memory of the St. Nicholas area in the early days is exceptionally vivid.

My grandfather, who was born in Luxembourg, came here — it must have been in the 1870s — and bought all the land from Oakton to Madison and from Florence to Dodge. It was all woodlands. He and his brothers pitched a tent, chopped down the trees and pulled out the stumps. The whole area was then turned into farms and greenhouses.

My parents moved into this house in 1898, and I was born in 1900 . . . My father had a big greenhouse and raised vegetables. He used to take them down to Market Street in Chicago to sell. He'd start off at 3 or 4 in the morning with his horse and wagon. We had barns and a buggy shed right behind the house here and quarters for the men who worked for us.

There were only a few other houses around here when I was young. Bishop John May's father had a greenhouse down the street . . . There was a grocer whose store was near St. Henry's church on High Ridge. He'd come to the house one week and take orders and then deliver the next week. Later on, a store started up on Lake and the wagon would come around every other day.

I remember the new church being built when I started school in 1905. Fr. Biermann had a system so that kids starting first grade in September would go to school from Easter to June the year before — to get used to it. I think that's my earliest recollection of St. Nicholas.

Of course, there were no parish boundaries then. German speaking people came from all over, while the Irish went to St. Mary's. There were 13 kids in my class in school — only four rooms, two classes to a room. We studied German all eight years in school — reading, grammar, everything was German until the First World War. Then it stopped. My parents spoke mostly English at home . . .

Growing up, I remember the feast of St. Mark very well. We'd pray for good crops and there was always a procession . . . we'd stop at the nun's house and pray at an altar there, then march around the school and pray at another altar, then out on Washington Street and back to the church. It was a big deal. We had to go to Mass at 8 o'clock in the morning before school every day and we stayed until 4! Then you had to go to catechism class every Sunday until you were 16. If you didn't show up, you'd better have a pretty good excuse.

Families rented pews in those days. We had pew number 5, and somebody from the family had to be in that pew for the high Mass on Sunday at 10:30. It was a disgrace if nobody was there . . .

When I got married in 1923, we still had dirt roads around here and ditches where the water ran down. My father put in a lot of water pipes. You had to have water for the greenhouses. They really worked hard in those days — seven days a week . . .

In 1923 my father sold everything and retired. He had about 11 acres then and he got $5,000 an acre, I think. After that, my mother and father went to California every winter. Homes started to go up everywhere and now there's only a few greenhouses left.

I still can't get over how the parish has grown, and all these organizations! Twice I was president of the PTA. You know, we dropped out of the national PTA when they approved abortion. That's when we started the school auxiliary. And I was president of the Altar and Rosary Society too.

I used to know everybody in the parish. Now it seems I don't know anybody. But people have always gotten along so well here at St. Nicholas. I don't remember any real problems. I think it's worked out well for all of us.

"Several times after the declaration of war [April, 1917] the rectory was used as one of the main offices, at which the people would buy 'Liberty Bonds.' The response was most remarkable. Even the 'tightwads' and close-fisted ones for church purposes 'came across' with heavy subscriptions. The war spirit had affected some members of the congregation in a manner which bordered on hysteria; hypernationalistic emotions were frequently manifested. The priests in church were also watched, as to utterances that might be interpreted as disloyal."
Biermann Memoirs

The 1920s was a period of great change and sacrifice for the parish. St. Nicholas had to re-examine its role as a congregation and to take part in more outside activities than ever before. One such instance was the Eucharistic Congress of 1926, a world-wide gathering which received tremendous publicity in Catholic Chicago and was sponsored by Cardinal Mundelein. Such an enterprise required funding, and the parish was assessed $1,600 in addition to its normal archdiocesan taxes. Soon after a heavier burden was laid: $30,000 for the new St. George High School, and additional lesser amounts throughout the decade. The parishioners bore these costs without complaint, but with difficulty.

The congregation was undergoing major demographic and cultural changes. The roughly 250 German-speaking families who had been the mainstay and founders were aging with the departure of many young people for territorial parishes.

By 1906 a few announcements were made in English as well as German at Mass, and with the years its presence became more common, even to an ungrammatical blending (e.g., "basement der Schule"). This acknowledged the presence of non-Germans, generally Irish-Americans, whose name dotted marriage and baptismal records with increasing frequency. Technically within the boundaries of St. Mary's, they attended the more conveniently located national parish without much sense of financial obligation. The outcome was inevitable and logical: in 1927 St. Nicholas became a territorial parish. The new boundaries were the Northwestern tracks on the east, Howard on the south, the canal on the west and Greenleaf on the north. This settled the problem of attendance with St. Mary's and assured a larger numerical base of support as the non-Germans developed stronger feelings of attachment to the parish. Doubtless some older parishioners mourned the loss of special identity, and in fact German even in the Sunday announcements disappeared within a few years. Yet the new members were accepted. This decade for the first time witnessed more mixed (German with non-German) marriages than those within ethnic groups. St. Nicholas was becoming the cosmopolitan parish it is today.

"The new generations of German descent lacked the spirit of German solidarity and showed an early tendency to amalgamate with English-speaking parishes."
Biermann Memoirs

Four members of the parish who became sisters of St. Agnes in the mid-1920s: (from left) Sisters Geraldine Didier, Regula Hermes, Davidica Pestka, and Eustachia Hirtzig.

Change in parish status coincided with the largest expenditure since the building of the present church. An impressive new rectory, costing $67,820, was completed in April of 1929. Its debt became much more burdensome with the economic collapse which commenced a few months later.

"The $3600 old rectory built in 1898 was well enough arranged for one priest. The building of a permanent rectory had been postponed long enough. . . . [The new structure] cost with architect's fee the prodigious amount of $67,820. Yet at the time it was not considered extravagantly high."
Biermann Memoirs

The interwar years saw an elaborate devotional life, increasingly on the general American Catholic pattern. The occasional German-language mission was the sole relic of prewar non-English observances, though some old societies continued with declining activity. Numerous novenas, special feasts, *Jean Kinsella, 70, is part of a large, multi-branched family of Luxembourger origin, five generations of which have lived in St. Nicholas parish. Her relatives include familiar St. Nick's names like Arndt, Tomasello and Martin. Jean and her husband (who died some years ago) raised their family in a big, bright house on Mulford Street in which she still lives and from which she cannot move because "I'd never be able to get rid of all this junk." Here she sorts through some of her memories of the parish as she was growing up.*

In first grade I was the shortest one in my class, and sitting at my desk, my feet didn't touch the floor. So the sister gave me a cigar box to put my feet on. Oh, the nuns were strict then! At the end of the day they'd play this big organ and we'd all march down the stairs and out of the school two by two. At the front door the kids who lived near Ridge would march right and the kids who lived near Asbury would march left. And you didn't talk until you got to the corner! I felt kind of bad because I never got to know any of the kids who lived around Ridge.

I remember Fr. Bierman coming in the class. We'd all rise and say, "Praise be God! Good morning, father!" He was a very holy man, and I remember when they made him a monsignor. It was a big thing for him — the church filled with red flowers and us singing "Bring Flowers of the Rarest" . . .

In school we used to save pennies and try to buy pagan children. I think it cost $5 to get one. Well, one time our class fell just a little short. I went home for lunch and I cried and cried because we couldn't save that baby . . .

After graduation I went to Mallinkrodt High School (in Wilmette). The tuition was high, about $60 a year. But my sister went there too, so we got a two-for-one deal. Of course, we still went to Sunday school at St. Nick's every Sunday afternoon. Father would walk up and down the aisle and you better know the answers! My grandfather used to give us a nickel every Sunday when we went. It was a sort of bribe, I think . . .

In the old days the Luxembourgers and the Irish never mixed. But around 1936 a St. Nicholas-St. Mary young people's club was formed and we started to integrate. We always thought St. Mary's had the better part because they had a gym and we didn't — just the opposite of how it is now. So St. Mary's kids knew volleyball and other sports and we didn't . . .

I got married at 21 to an Irishman — William Ignatius Kinsella — and our families got along wonderfully. He became one of the best workers at St. Nicholas. I remember I was 40 minutes late for my wedding. Fr. Matt Fischer, who was my cousin, married us, and the altar was just gorgeous! You know, so many of our friends were florists or had greenhouses. I had asked that they sing "Because" at the end of Mass, but the priest said, "That's no kind of a song for a Catholic church." But then when we came down the aisle they sang "Because" anyway! I thought it was perfect. We had a family reception at the Evanston Hotel, and we had to bring our own wine and even our own wine glasses. Evanston was very dry then . . .

I have wonderful memories of this parish. The nice thing about St. Nick's is you never feel alone here. There's always somebody to talk to.

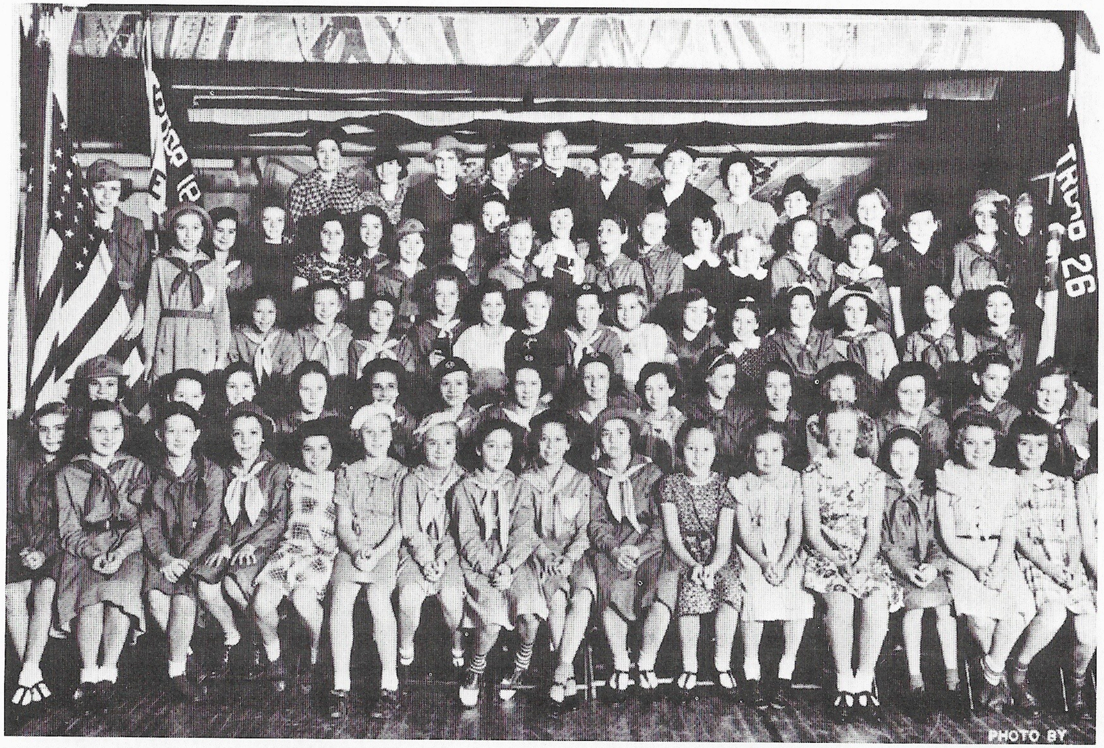
Jean Kinsella

First Fridays and Forty Hours dotted the announcements. The Christliche Mutterverein became the Christian Mothers Club, while the St. Nikolasmännerverein evolved into the Holy Name Society. Numerous sodalities for boys, girls and young people flourished.

The parish also promoted a Catholic intellectual life. Even before the war there were announcements encouraging attendance at lectures on topics like "sozialismus" (socialism) or concerts at Mallinkrodt College in Wilmette, always in English after World War I. In 1922 the pastor noted that a Peter Collins was to lecture at St. Mary's "on radicalism. The speaker is considered an authority on social questions." The Church's sympathy for unionism, unusual for denominations of the day, was coupled with opposition to socialism. Its sensitivity to social concern engaged the attention of the largely blue-collar parishioners and found support with the priests of the parish.

The onset of the Depression created new challenges and drew upon the tradition of caring, even beyond the limits of the congregation or Catholicism. By late 1930 the pastor announced a "special charity collection" which became a fixture during the 1930s. A "Charity Festival" at the Georgian Hotel that year was a more transitory moneyraiser; parishioners soon did not feel able to spend such amounts and more prosaic gatherings combined entertainment with giving. By 1932 Father Biermann lamented that the "decrease of church revenue is most serious . . ." with $2,500 due on a note and insufficient funds to meet it. Somehow the money was raised. In December of that year, the worst of the Depression, a special collection for the "poor and unemployed" of Evanston showed the breadth of charitable concern. The St. Vincent de Paul Society, Ladies of Charity and other parish groups assisted the needy members of the congregation, while outside priests were allowed to make pleas for their parishes. Given the circumstances it testified to the unusual generosity of the parishioners that they erected a new convent, the present structure, for the nuns in 1935. This underlined their strong committment to parochial education. But for Depression-induced poverty, the school would have been overcrowded. Baptisms had doubled in the previous decade. The impoverished 1930s saw a slight decline in baptisms, but this was to be a prelude to rapid growth following World War II.

After a long illness Father (now Monsignor) Biermann died in 1934, after a remarkable tenure spanning almost four decades. His successor was Father William Mockenhaupt, a firm but congenial priest



More than 70 proud St. Nicholas Girl Scouts pose with their moderators and troop leaders in the mid-1930's.

who was quickly accepted by the parish. Though arriving at a difficult time, he promoted such projects as construction of the convent and in 1936 fostered the organization of the Parent-Teachers Association. This provided a new channel of activity for women with children in the school, but still in a traditional area of female concern. For decades to come women parishioners remained largely in customary roles and organizations.

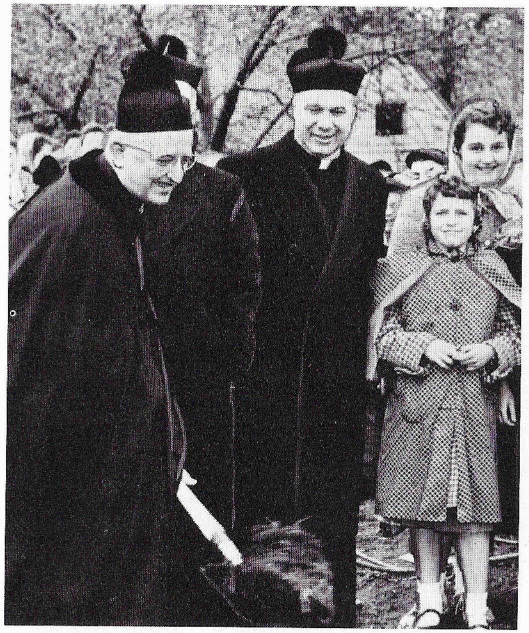
Despite the growth in the number of children, tight family finances inclined many parents to send their offspring to the free public schools. Enrollment from World War I into the 1930s remained at about 300 at the parochial school, with more attending religious instruction classes for public school pupils. Father Mockenhaupt urged public school parents to send their children to St. Nicholas by demanding that they confess their failure to enroll their youngsters in the parish school. Financial stringency and the custom of the times fostered other pressures from the pulpit. By 1939 a second collection on a designated Sunday for coal required a "minimum offering of $10," with names and amounts published. Father Mockenhaupt wrote elaborate announcements for the assistant priests, frequently appending in red ink "An eloquent appeal!" or "Give a good spiel!" The perennial penury of the Depression showed in the 1939 "Hard Times Party" sponsored by the Holy Name Society.

Times were to get harder yet. In September 1939 guns sounded again in Europe as the Nazis attacked Poland. As in 1914, the pope and bishops urged prayers for peace and Cardinal Mundelein ordered a novena. Parishioners were a generation further removed from Europe by this war, and most Americans wanted no involvement abroad anyway, so few responded. But by December 1941 the Japanese attack led to our entrance and once more parish women rolled bandages and worried about their men. Although more males served than in the previous conflict, parish life as such followed the accustomed pattern. Unlike 1917-18 there were no anti-German hysterics, so at least that outside annoyance was absent. Women's roles began to change due to labor shortages, and the Church responded by establishing such novel institutions as St. Columbkille's Day Care Center, for which the pastor urged support. Necessity conferred a greater breadwinning role on Catholic women, but this was regarded as a temporary expedient. VJ Day in August 1945 was marked by an exposure of the Blessed Sacrament, and subsequently numerous appeals for overseas relief punctuated the Sunday announcements.

Fr. William Mockenhaupt, a "firm but congenial priest," who became pastor in 1934 and served until his death in 1953.

Sept. 3: "A special novena for world peace will begin here this morning at 8 o'clock." ("Urge attendance!" — in red)
Sept. 10: "Benediction will be imparted after the novena devotions this evening. This novena started last Sunday evening and will close tomorrow evening. The attendance has not measured up to expectations." ("Give 'em a good scolding for their indifference!" — in red)
Announcement Book, 1939-41

Marriages and baptisms increased rapidly in the 1940s and through the 1950s, placing increasing pressure on school facilities. With about 600 students by 1950, St. Nicholas School doubled its Depression-era population, leading to the installation of portable classrooms. In an era of prosperity it was possible to think about a major school project, and Father Mockenhaupt had long desired this also. His death in 1953 led to the coming of Father Peter Engeln, who made building a new school his top priority. With the direction of professional fundraisers, the PTA, Holy Name Society and other groups mobilized the parish to gather $300,000 in pledges. Three houses on Washington were moved or demolished and the cornerstone was laid in September of 1955, with the building ready for use a year later. The Sisters of St. Agnes continued to staff the school, with their modest wages lowering ongoing costs. With bap-



Msgr. Peter Engeln turns the first spadeful of dirt for construction of the new school in 1955. With 16 rooms and a cafeteria, the building was equipped to handle 800 students.

tisms rising from 114 in 1945 to 230 in 1960, the numbers of children seemed to assure an indefinite supply of students.

By the 1960s St. Nicholas had 4,500 parshioners and a full range of facilities. Its Luxembourg origins were a fading memory in what had become a territorial congregation in a prosperous older suburb. Yet the stability was more apparent than real. The Second Vatican Council introduced striking changes in liturgy and the tumult of the 1960s in America affected attitudes and lifestyles which made the parish change, whether it wanted to or not.

Sister Mel Orford has served three separate tours of duty at St. Nicholas, performing separate jobs on each occasion. She taught 4th and 8th grades from 1944 to 1959, was convent cook from 1970 to 1975, and was director of maintenance and CCD secretary from 1980 to 1983. Throughout her 49-year career as a Sister of St. Agnes, she has worked in seven parishes in four states.

I think I like St. Nick's and a parish I served in the Bronx, New York, the best. Both were fortunate to have such good cooperation among the priests, the people and the sisters — even though there were differences in culture. St. Nicholas always had a homey feeling about it.

The old school, which is the present social hall, was really crowded in the 1940s and 1950s. The second and third floors, where you have the chapel and gym, were all classrooms. The first floor was the cafeteria and kitchen.

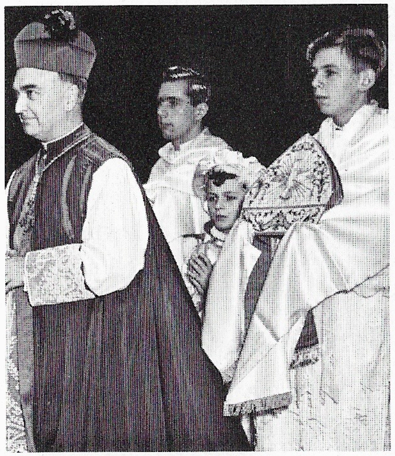
In the 1940s we had 600 or more children in that building and two quonset hut classrooms out in the parking lot. There were 62 children in some classrooms, and we had about 14 sisters and two layteachers in those days.

People talk about discipline problems in schools nowadays, but we always had a share of discipline problems then too. You couldn't avoid them with classrooms so large. By the mid-1950s the class size was down about 40, and the number of layteachers was starting to rise. You didn't have the ethnic and racial mix in the school that you have now. I remember there was just one black in the school around 1950.

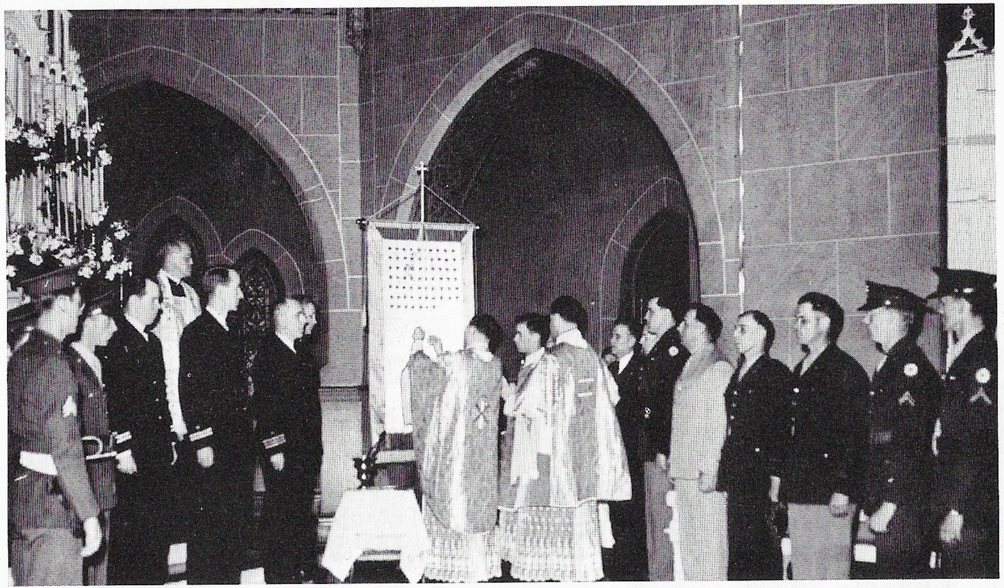
I don't remember much about the opening of the new school in 1965 except we were awfully glad to get more room to work with. I do recall the youngsters moving the benches and chairs out of the old building and having such a good time doing it!

One thing I've always liked about St. Nick's is the roots people put down here. Whenever I come back I'm amazed how many oldtimers are still here and still active in the parish and the school . . .

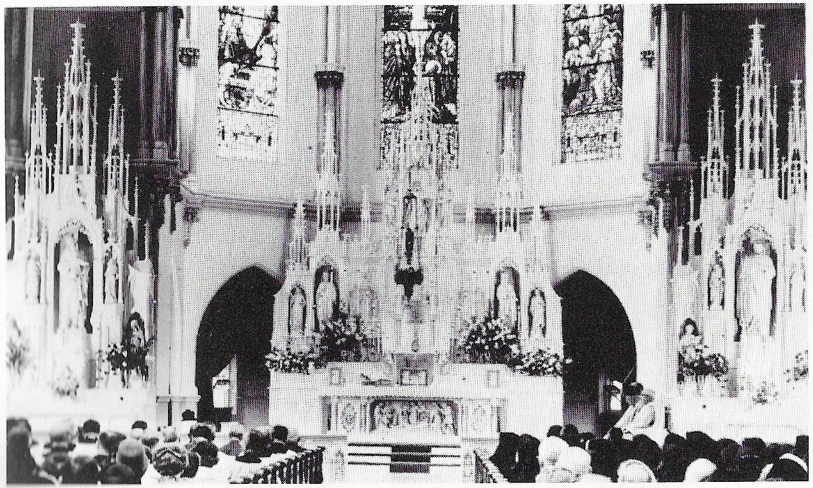
Sr. Mel Orford

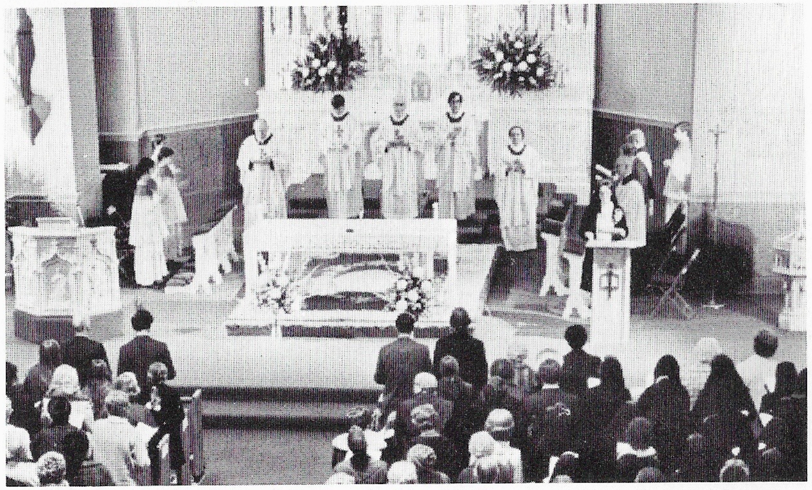


Amid much pomp and circumstance, Bishop Bernard Sheil attends the Golden Jubilee celebration of St. Nicholas parish on Oct. 17, 1937.



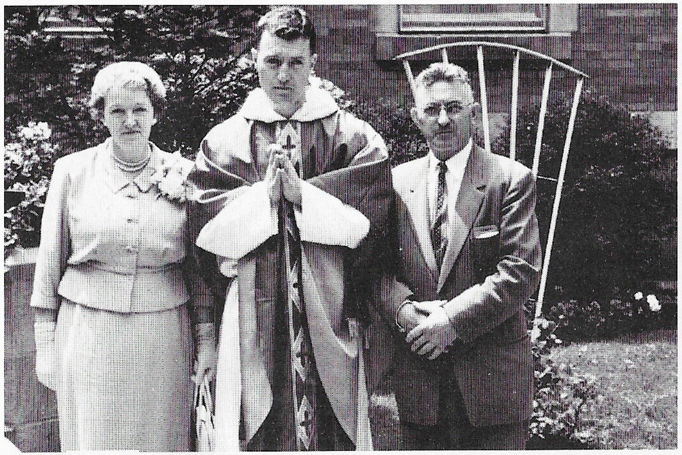
Priests and parishioner service men honor those who fought for their country during the Second World War.



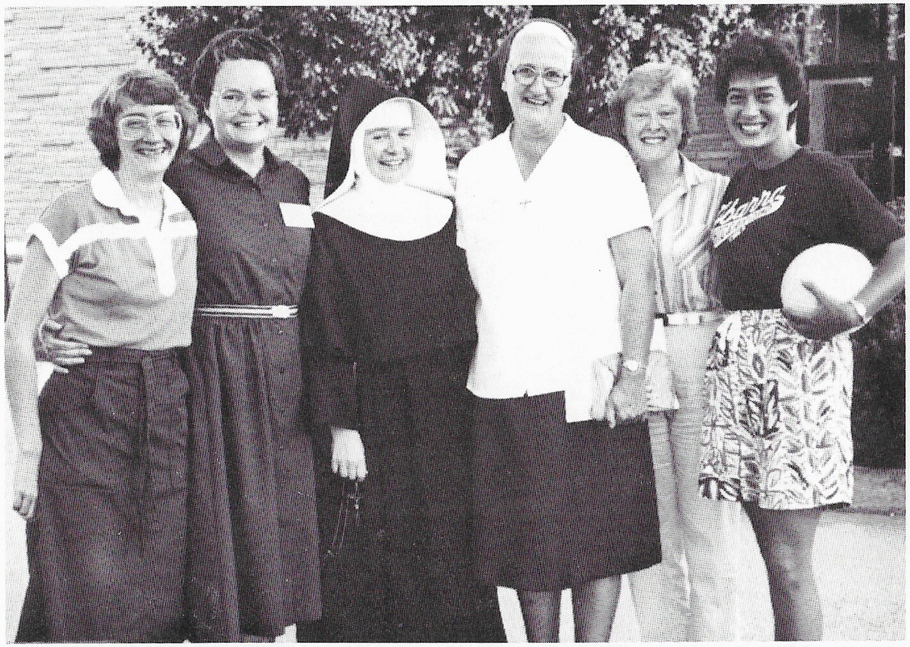


The liturgical changes in Catholic life are clearly evident in these two photos of the altar and sanctuary — 10 years apart. The one on the left was taken during the parish's 75th anniversary celebration in 1962. The photo on the right shows the concelebrated Mass on the 85th anniversary in 1972.

Marriage enrichment has taken hold at St. Nick's over the last decade.



Fr. Patrick Reardon stands outside the church with his parents after celebrating his first Mass in the early 1960's.



The last 25 years have seen a dramatic change in habit for the Sisters of St. Agnes.

The first graders' Christmas pageant has become a holiday tradition.

Scouting has been an active part of parish life.

THE PAST 25

Like the rest of the Roman Catholic Church in the United States, St. Nicholas Parish has seen more changes in the last 25 years than in the previous 75. In that period Catholics became a part of the American mainstream. They mixed in the schools, in the community of Evanston, and in the professional and work worlds with those who did not fully share their culture or beliefs. And they learned to accept differences, even on occasion to celebrate them.

For Catholics, the Second Vatican Council, which began in 1963 just as St. Nicholas was celebrating its diamond jubilee, proved to be a kind of watershed event. The way we worshipped, participated in the parish, and thought about our faith came up for reconsideration and some restructuring. The changes were (and still are) painful for many. But the resilient faith of the pioneer parishioners can still be clearly seen here in different forms in this new era.

On the following pages, parishioners tell their own stories of what has been happening to them and to their parish in this last quarter century.

AUTHORITY

"Priests must sincerely acknowledge and promote the dignity of the laity and the role which is proper to them in the mission of the Church," said the Second Vatican Council. "They should scrupulously honor that just freedom which is due everyone in this earthly city." When the church encouraged a new spirit of openness between pastor and people, there were no road maps. In some parishes adjustments to the new ways came with great difficulty, if at all. At St. Nicholas an already existing community spirit helped ease tensions.

Rina and her husband Al Fivizzani celebrated their 50th wedding anniversary this year. They have lived in St. Nicholas since 1945. Their four children all went to St. Nicholas school. Rina has been on the boards of the Altar and Rosary and the PTA and been president of both. She is a current member of the board of the St. Nicholas Catholic Woman's Club. She has served on the Parish Council and been active in Church Women United and Evanston ecumenism. Rina still works at Bingo every Friday night.

My husband Al and I moved to St. Nick's in 1945 when our oldest boy Dick was 6.

I had lived in St. Mary's parish in Evanston since I was 3 years old. There was a certain rivalry and friction between the two parishes in those days, and I had not heard any good about St. Nick's.

I went to the sister at St. Mary's with the hope that they would take Dick into the school even though we now lived in St. Nick's. But she was obstinate and said it was absolutely impossible. I went home in tears. Two years later I asked myself why I had ever cried. In a short time I had come to feel very much at home at St. Nick's. The sisters here were terrific. They were very close to the children and played ball with them in the school yard.

I was soon attending Altar and Rosary meetings and it was not long before I was really involved. That's always been my conviction: don't just sit around — get involved. It always makes me mad when people who aren't involved criticize the parish. It costs them nothing. If they care about something, let them get in there and change what bothers them. That's what I think.

In the beginning most of the women in the Altar and Rosary Society were Luxembourgers. I was Italian but they welcomed me and were very friendly. I was president of the Altar and Rosary for two years and been on the board practically ever since I started. I was also president of the PTA for two years.

Once I got involved I got to know the pastors pretty well. I hadn't heard too much about Fr. Mockenhaupt when I was in St. Mary's, but we got along fine. I really liked Msgr. Engeln and got to know him. To me he was a "homey" kind of man. He loved to play pinochle, and would always ask me to sit at his table at the card parties.

Fr. Ken Hofmann was pastor in the parish only a short time — 1966-1968. I liked him. He was always very friendly to me. I think he had problems with some of the people because he had very little parish experience. He had been an associate a very short time when he was put on the mission band. Most of his priesthood had been spent as a missionary and he was very good at it. I believe he preached two missions at St. Nick's before he became pastor here.

But you remember those missions. They were pretty much fire and brimstone. They would give you a night on death, a night on judgment, and make you feel you were headed straight to hell. That kind of thing. Father Hofmann was a very good preacher when he was at St. Nick's, but he was still preaching as a missionary. Very strict.

That kind of thing doesn't go over very well for a pastor. For a missionary, okay. For a pastor, no. It got him into trouble with some of the people. But I don't think he understood. He was just living out what he knew.

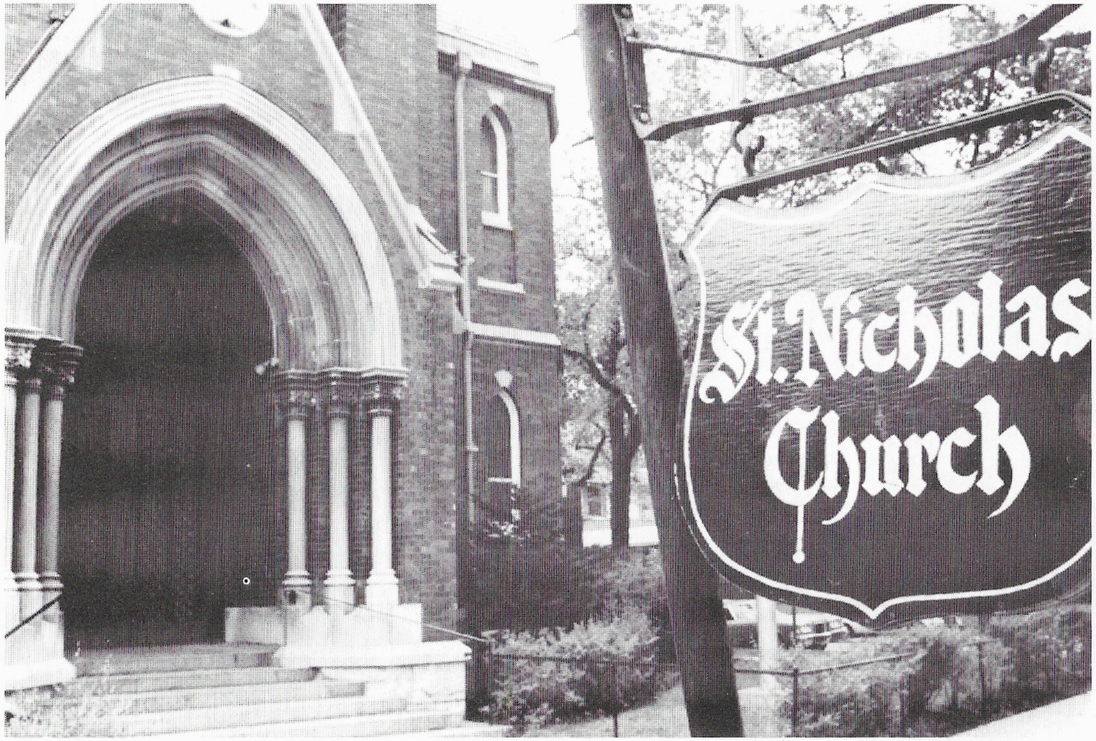
Early on he came to one of the Altar and Rosary Board meetings and made a suggestion. We were used to talking things over ourselves and so we decided that the suggestion wasn't practical. The next meeting he came and asked why his idea had not been carried out. We told him we thought it was only a suggestion. He said, "When I make a suggestion, it's not just a suggestion. It means I want it done."

Fr. Ken Hofmann

I don't think he said that because he wanted to be a big shot or anything like that. He thought he was just doing the job of a pastor. He thought that's what a pastor was supposed to do.

You know when people aren't accepting you well. I wouldn't want to be a pastor. It's got to be a hard job. It got to him and affected his blood pressure. It was too bad. He left because of his health. He used to come back and visit and everyone realized what a nice man he really was.

I knew Father McDonagh before he came here. He taught my son Ken in the seminary at Niles College. I can't tell you all the good he did for our family. He was just wonderful. He was really there when we needed him. But he owes me and Jean Kinsella a lunch. He promised to take us out when he was here as pastor. Now he's retiring at the end of this year. He told me he hasn't forgotten his promise. After all these years it should be *some* lunch.

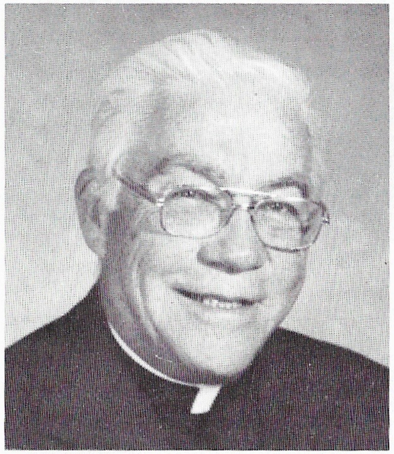


NEW LIFE

"Let pastors recognize **and promote the dignity as well as the responsibility of the layman in the Church. Let them willingly make use of his prudent advice . . . Let them encourage the layman so that he may undertake tasks on his own initiative." Vatican II. The mandate from the Council sparked unheard of innovations in Catholic parishes in the late 1960s and early 1970s. Pope John XXIII had opened a window and, with the encouragement of leadership, life-giving breezes began to blow through the old institution.**

Father Andrew McDonagh was pastor of St. Nicholas Church from 1968 to 1977, before moving to St. Mary of the Woods Church, in Chicago, where he has been pastor since 1977. Before arriving at St. Nicholas, he was chairman of the psychology department at Niles College, in Chicago, from 1961 to 1968. For the past 20 years, he has also served on the Alcohol and Addiction Committee of the Archdiocesan Health Program. Father McDonagh was ordained a priest in 1942.

When Cardinal John Cody notified me on Thanksgiving Day 1966 that my first assignment as a pastor would be at St. Nicholas, I remember driving to Evanston and having a hard time finding the church.



But when I arrived officially, on Dec. 8, I knew that my hands would be full. I was coming to a conservative Luxembourg parish that also had parishioners involved in what was known as the "underground church."

I saw my assignment to lead the parish into the way of life espoused by the Second Vatican Council. Changes would be needed that were not too quick for some parishioners and not too slow for others. I also knew what would happen: I would satisfy neither the more traditional Catholic nor those wanting more rapid change.

Looking back now on the broad lay participation and decision making that developed, it seems a miracle that priests, laity, and nuns accomplished as much as we did during those turbulent '60s and '70s.

When I first got to St. Nick's, there were immediate issues such as: What form should the school children follow in receiving their First Communion? That question involved four separate groups, all waiting for me to side with one of them. Instead, I suggested, "Let's just have all four groups follow the form they prefer."

The gymnasium plans became a genuine question mark the more I spoke with people. The building had long been planned, with "Project Renewal" funds already waiting. I put the question to a parish vote and found that our people wanted no part of a costly gym. They wanted an alternative facility.

I remember there were other formidable tasks too. The underground church members surprised me by how active they were in traditional church activities. I wanted them be a part of the parish community, but understanding that there would be no transfer of my responsibilities as pastor.

I was pleased that we were able to form a Parish Council. I was frustrated at the beginning when I found, unexpectedly, very little support for the idea. It took two tries.

The council's low income housing involvement became an issue with me when I saw how many units were planned for South Evanston and how few were to be placed in other parts of the city. Having long supported Vatican encyclicals on social justice, I recognized that housing was needed, but also believed that fairness and equality should be a part of the distribution plan.

I feel satisfaction in remembering what St. Nick's had when I left that wasn't there when I arrived: an elected, competent lay school board, the Parish Council, bingo, finance committee, liturgy committee, a senior citizens organization, and neighborhood Masses, to name a few. There was also the Evanston Council on Catholic Education, and church facilities for Recovery and Alcoholics Anonymous groups.

There was movement among St. Nicholas parishioners. Things began to happen. I could see people really pulling together. That communal spirit meant a lot to me when I left. I tried to provide leadership, without being too noticeable about it.

What made St. Nick's so great were the many people who were so closely a part of it, who regularly volunteered to help out. The help from the parish organizations, in particular the St. Nicholas Women's Club and the Altar and Rosary Society, was invaluable. I loved them and they taught me so much.

Among many that I remember with special fondness are our building consultant Ottmar Stotz, and our rectory office manager, the late Bill Franklin. Ottmar beautified our church and saved us thousands of dollars. Bill, with his wonderful way of answering the phones, was responsible for a lot of healing.

I also had many good times through the priests and deacons I worked with: Fathers Bob Mair, Bill Gubbins, P.J. Farrell, Bill Moriarity, Joe Mulchrone, John Zimmerman, Ed Kelly, John O'Malley, and Bill Flaherty. And the deacons: John Cusick, Walter De Roeck, Ed Sehr, and Ted Ploplis.

Priests were more plentiful in the early 1970's. Here Fr. McDonagh poses with associates and a visitor.

PARISH COUNCIL

"A layman, by reason of the knowledge, competence or outstanding ability which he may enjoy, is permitted and sometimes even obliged to express his opinion on things which concern the good of the Church," according to the Vatican Council. Nowhere did the winds stirred by Vatican II blow more strongly than in the operations of the early Parish Council. Questions which had never before been asked became sources of burning controversy. During those pioneer days the Holy Spirit was doubtlessly tested as parishioners got involved as never before in their parish and community.

Dave Sutor and his family have been a part of St. Nicholas for more than 20 years. Dave has been a Sunday Mass lector, headed a task force that formed the parish's first lay school board, was elected its first president in 1969, was elected the third president of the Parish Council in 1973, has presided over several political candidate forums at the church, and wrote the script for a color film about St. Nicholas School.

Saint Nicholas parish, along with the rest of Evanston, wrestled in 1971 with a social and moral issue that proved so unexpectedly explosive that it threatened to break the parish spirit and unity. The issue of low income housing in Evanston may be the toughest non-money crisis ever faced by our clergy and laity.

If ever I learned that life has innumerable and often troubling grey areas, it was as chairman of a Parish Council committee to investigate the low income housing issue.

It began innocently enough. The council — then an elected body — voted unanimously to form a committee to look past the impassioned rhetoric of the day and learn what the straight, unbiased facts of the housing issue were. The committee was asked to report back with a factual statement about Evanston's housing need.

No one, however, anticipated the anguish that would come of the council's request that the committee recommend a position on the housing conflict. That directive ignited an ultimately massive reassessment of the council's responsibility — and credibility.

Committee members worked diligently to produce a professionally researched and written 32-page report. The question-and-answer narrative dealt with the most sensitive aspects of the housing controversy and included complete reference sources.

When the document was presented during a special meeting of the Parish Council, there was no criticism of it. All eyes, instead, were riveted on the concluding recommendation: despite its flaws, the council should support the city's proposed housing plan — to build 150 units of low-income housing, one third of the family units within St. Nicholas' boundary.

The committee report included a minority report from the lone dissenter among its seven members.

The council, while uncertain about the report's recommendation, nonetheless voted to accept both by a clear majority.

At the following council meeting, I moved routinely to have the report and recommendation forwarded to members of the Evanston City Council, which was nearing a vote on the housing plan. At that point, the pastor, Fr. McDonagh, unexpectedly stated that if the motion were approved, he would have to include his own letter opposing the report recommendation. While he agreed that housing was needed, he was convinced that the proposed solution was ineffective and possibly harmful. In McDonagh's opinion, too many units were to be put in South Evanston, not enough in other areas.

Whatever tenuous harmony, the council dissolved quickly in emotional reaction.

An amendment was eventually tacked on

to my original motion calling for a parish-wide referendum. Because I shared the view with many others that a referendum undermined the council's responsibility to provide moral leadership, I ended up voting against my own motion.

Those favoring a referendum argued that this was the only reasonable way to assess whether the council's action truly represented parishioner thinking.

Within weeks, the report was mailed to every parishioner. Return ballots asked for approval or disapproval of the report and recommendation.

The majority of returned ballots (18.1 percent return) singled out the housing report for praise, but criticized its recommendation. The final tally was heavily against the report's endorsement of the city's proposed housing plan, which the city eventually adopted.

Many returned ballots villified the council for even involving itself in such an explosive issue. Returns unmistakably stated that the housing question was "not a moral issue." The typical added comment was, "The Parish Council does not represent the parish."

Consider the shades of grey:

- How does a council lead?
- How are its priorities decided?
- What if parishioners don't agree?
- Must a council be representative?
- How much freedom should a council have?
- How should pastor-council disagreement be resolved?

Each person touched by the parish low income housing controversy internalized the experience in their own way. Many council members, among both factions, walked away from the group in bitterness. New candidates for subsequent elections were difficult to find. Several scheduled follow-up council meetings were never held. No comparable issue has been dealt with since then.

Ironically, St. Athanasius Parish Council obtained our report, condensed and reproduced it in the church paper, then voted — including the council chairman and pastor — full support of the report and recommendation. St. A's then sent their vote and our report to the city council.

God's way of working in our lives, individually or collectively, is sometimes hard to explain or understand.

PARISH MATURITY

Questions of just **how parish decisions ought to be made and who should make them are still being worked out at St. Nicholas. However, it would be fair to say the parish operates now more like a family of adults — with a free flow of discussion and debate. The experiences of the Parish Council, the School Board, the Finance Committee and other collaborative groups produce a healthy, ongoing evolution in parish decision making.**

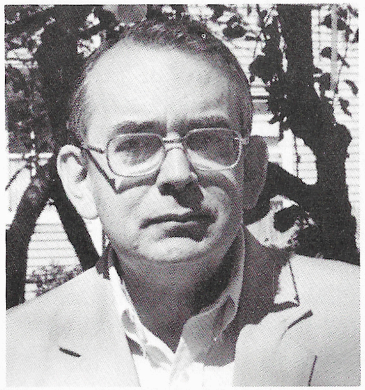
John McCudden and his wife Mary Ann have been members at St. Nicholas since moving here in 1967. They have six children ranging in age from 18 to 26. There is scarcely a parish organization or activity in which one or both have not demonstrated their capable, evenhanded leadership abilities. John is an editor at the University of Chicago Press.

The older I become, the less I remember. Or, as I like to think, the less I remember nonessentials, like dates. Whenever the Parish Council started at St. Nicholas, I was there, and what I remember is that it was a lively beginning: strenuous debate about whether we needed a constitution. (How else, some asked, with nervous glances at the pastor, could the council's integrity be assured?) Even more strenuous debate about what the constitution should say. (Who, today, can remember what it said?) Heated discussion about the plan for election of council members from geographic districts in the parish. (How could we be a representative body unless each of us was elected by a specific constituency?) And eventually a coming to grips with controversial issues (positively explosive debate over the proposal for low-income housing in Evanston, with the final, favorable vote being greeted with groans and jeers by some). As I look back, it was the Parish Council as City Council.

Later, in the early '80s, when I served another term on the council, the City Council model no longer seemed to apply. Election of members from geographic districts, for example, had been abandoned, due to a chronic shortage of candidates. (No wonder, I believe. The City Council is kept going by people who *want* to be elected in order to have a say in how the city is run; the Parish Council needs people who can be persuaded to serve so that the work of the parish will get done. A small amount of power is there in the first case, but not in the second.) Also, internal affairs of the parish — the parish survey, CRHP weekends, Vision groups — had replaced larger political issues as the main concerns of the council. This is not to say that the council had shut itself off from the problems of the greater community. Attention to such community needs as food for the hungry and shelter for the homeless was present there, but more in the form of practical decisions on action than in debate about political stands to be taken.

With this shift in emphasis, the council was a less exciting place to be than in the early days, but there probably was no help for that. The church, as various churchmen (not churchwomen) have always been happy to remind us, is not a democracy. Those of us who hoped that it would become a little more like one after Vatican II have lived to see the accuracy of those complacent reminders: the church is indeed not a democracy.

Whatever the concerns of the council, it has been fortunate in the pastors who have been present during its existence. Andrew McDonagh was just autocratic enough to create the council ("Let there be a council," he said, and there was one.), and Bill Flaherty has been democratic enough (He had better watch out!) to want the council to reflect the great diversity of people and opinions in St. Nicholas. (How many pastors would have shared his obvious delight in Vince Murphy's repeated attempts to have the council petition the pope to reopen the Galileo case?) When St. Nicholas celebrates its bicentennial, the Parish Council will undoubtedly again be looking back — and ahead — and the Galileo motion will undoubtedly still be pending.



FAITH COMMUNITIES

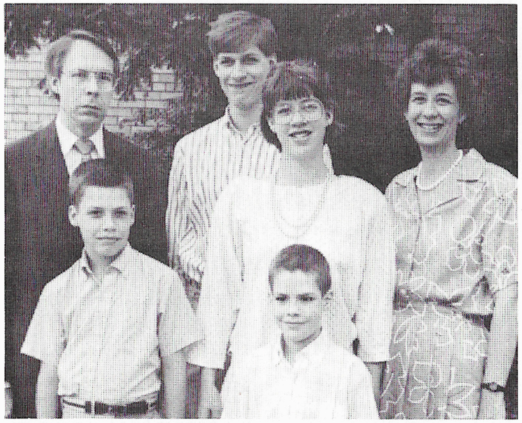
"From the beginning of salvation history God has chosen men not just as individuals but as members of a certain community." Vatican II. The modern emphasis on parish as community led many Catholics to wonder whether a large parish embracing a great cross section of humanity can fully satisfy parishioners' needs to share and grow. As a result, smaller worshipping or educating communities spring up within the larger parish from time to time. The Parents Educator Group is a prime example of a so-called "underground church" at St. Nicholas. More recently some Vision groups have developed into ongoing faith communities.

Marilyn Gehant and husband Donald have been members of the St. Nicholas community for 17 years. They have four children, all of whom have attended our parish school. Marilyn is the former director of the Evanston Ecumenical Action Council, EEAC. Marilyn's and Don's search for a family centered liturgical experience led them to join Parents Education Group, PEG, in 1970 shortly before the birth of their first child, Luc.

When Don and I moved to Evanston in 1969, we did some surveying of area parishes and in 1970 we discovered PEG. The group was formed by Mike and Barb Schiltz, Gene and Mary Schiltz, Carron and Peter Maxwell, Dave and Patti Crosby, and Pat and Bernie Wall out of a deep concern about passing on the faith to children being educated in the public schools. Although many people who belonged to PEG were educators, the members came from many other walks of life and had just as many reasons for joining the community. Some of those who were part of PEG in the early days eventually withdrew entirely from parish life. However, our family and others maintained ties with St. Nicholas.

When we joined PEG there were about 30 families which belonged. Eucharist was celebrated in the homes of the members, alternating with adult liturgies and special instructional family liturgies. Because we had several members on the staff, some liturgies were held at Mundelein College. We worked with our pre-schoolers and school age children incorporating music, drama, and art into their classes. Great emphasis was placed on the preparation for Christmas and Easter. We also prepared our own children for the reception of the sacraments.

I suppose in this parish we might have had the reputation of being a dissident faction. If this is the only impression we left, then that is sad because we were formed out of the keen hope and vision of what is possible for families who share the faith. Besides prayer, there were three Ps in PEG: PEOPLE — we cared for each other beyond our meetings. PREPARATION — we did lots of planning, constantly developing themes. PLAY — which was memorable. We had pot lucks, our famous New Year's Eve celebration, and all day family outings called Sunny Sundays. The feeling of belonging is still there when I see these people. When we do have occasional gatherings, the intervening time is ignored and we pick right up. It's like going home.

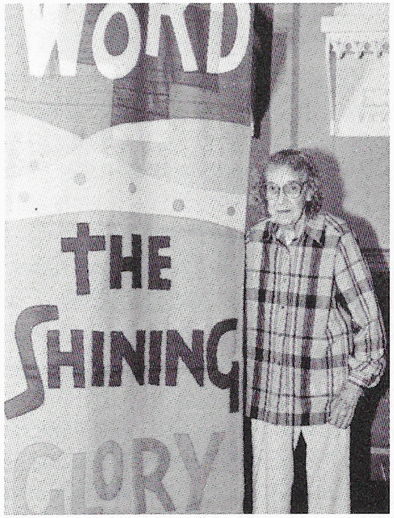

Marilyn and Don Gehant and family

A number of things brought the years of PEG to a close: adolescent children, women returning to work, changing times and even changes apparent in the local parishes. Some of the PEG members were responsible for the early formation of a local health-maintenance organization.

I guess we all realized it was time to move on, that we couldn't do it all, couldn't be everything to each other. Each of us, just as in the beginning, was in a different place in our spiritual development as well as in our personal or family growth. For me, after three years in PEG, I experienced a keen loss and mourning when we disbanded. But now I realize those unique experiences are still there for me to draw upon. One can't go back. But one remembers.

LITURGY

"Mother Church earnestly desires that all the faithful be led to that full, conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy." Vatican II. When they were introduced, the new liturgical rites delighted some Catholics and shocked others. Some are still getting used to practices that seemed so revolutionary as Mass said entirely in English and facing the people, the singing of new hymns, the handshake of peace and the receiving of the communion wafer in the hand.



Ann Grill, a longtime devotee of liturgical art, has taught ecclesiastic art design at the Chicago Art Institute and has designed liturgical banners, sculptures, Christmas Cards and calendars, many of which have won awards. She was an active member of the Liturgical Conference, which for many years before the Second Vatican Council strove to improve the quality of Catholic worship. She moved to St. Nicholas in 1967, helped plan the renovation of the church, and has designed numerous banners which are used in the church.

When I came I'd say St. Nicholas was about like any church. It didn't consider liturgy too seriously. Religious art was too sweet, too sentimental, not conscious of good fabrics or good design. I had learned to close my eyes. But the times were changing.

Sometime after 1967 Fr. Gubbins put slips in the pews asking who was interested in donating time to liturgy. I signed one, and he sent me a note saying to go ahead and form a committee. Well, the Parish Council wasn't too interested, so we let it lie awhile. Then the committee got going when we felt there was or should be more interest.

We had some active young priests like Fr. Zimmerman and Fr. Mulchrone and Fr. Moriarity. One of the first changes involved the baptismal arrangement at St. Nicholas. It hadn't been very impressive. Baptism took place in a sort of niche with one of the statues. So it was moved to the front, to a place of prominence.

From that came greater attention to prayer and the other sacraments. Parents and the nuns became more responsible for training and education. I appreciate the difference between what I used to find at the early Masses on Sunday — hardly any singing and what we had was bedraggled — and what we have at any Masses you attend now, especially with the development of the choir.

I believe we're much more community minded now than when I came to the parish. For example, the preparation for the reception of the sacraments is more individual as well as more parish minded. More and more people are involved and the sacraments, like the liturgy, are taken more seriously — in preparation as well as performance. One more thing I'd like to mention is the development of girl servers at Mass. I think it's worked out quite well . . .

I've always thought that art is important to good worship. It's a matter of needing something outside us to develop what's inside . . . And unless we produce something creative, we don't fulfill what it means to be human beings. You need something to get you into the mood — into conversation with the Lord or whoever you're praying to. Unfortunately, the quality of the liturgy is still not something the Catholic Church is noted for. We don't make use of our gifts as we should. It's got to grow on you. It's creative work.

What I'd like to see — assuming I had the time and energy — is more lectures, talks, conversations, exposures, to help people cherish and understand why quality religious art is important. I worry that our youth may have gotten to such a stage that they no longer recognize quality. That's true in the world and it's true in worship . . . Yet overall, I would say St. Nicholas is a better place to worship now; more satisfying and more fulfilling.

WOMEN

"It must still be regretted that fundamental personal rights are not yet being universally honored. Such is the case of a woman who is denied the right . . . to acquire an education or cultural benefits equal to those recognized for men." Vatican II. The call for equality in the Church was more than echoed in secular society in the 1970s. Traditional roles are still being examined and challenged. As women emerge in the Church as leaders in many ministries, they naturally question the limits imposed by custom and discipline. Some barriers, like the ban on girl altar servers, have already come down at St. Nick's. Others are the subject for ongoing debate. Meanwhile, the parish benefits from the talents women bring to it.

Winnie Conqueror is a widow who moved to St. Nicholas in 1974. She has two grown daughters and four grandchildren. She is in her fourth year as president of the women's club, is a vicariate president of the Archdiocesan Council of Catholic Women, and is a lector, minister of the Eucharist, and a minister of care.

I think the greater involvement of women is a very positive step in all parishes. I feel we were too long in the kitchen and we've finally been allowed out. What I've experienced at St. Nicholas is a real openness to women. I particularly enjoy the ministries we've become involved in — bringing communion to the sick, the ministry of care — that one-on-one relationship. The women I know like to shop for those who are ill, and I've been able to provide wheels for a lot of them.

Before Vatican II I was quite frustrated as far as church is concerned. But I was always active in my former parish (St. Mary of the Lake). I cleaned the kitchen, I managed the lunchroom, took care of the little children and the milk program. I cleaned the sacristy and sanctuary week after week after week. And I finally said to my husband, I want to be a real member of my church . . . So I talked to the pastor. He said, "How would you like to be the chairman of the largest fundraiser we've ever had?" Well, I swallowed about 10 times. I always open my mouth and then I get these big challenges . .

When I came to St. Nicholas I don't believe the involvement of women had really come to full bloom yet as it has now. The Altar and Rosary Society has just a couple of functions: to keep the altar and altar linens clean, to say the rosary. People always said they were the old ladies. I heard very little about the wonderful work women were beginning to do. When I became active in the Altar and Rosary, I suggested more publicity about the ministries open to women — visiting the sick, lectoring. And I've seen women's representation grow in most areas of parish life and on the parish council. I initiated the change of name from Altar and Rosary Society to Women's Club because the old name implies a little group of elderly ladies. Well, I am an elderly lady, but I've tried to grow, try to stay as young as I can, and I've found involvement keeps you on your toes. Now our younger women are involved — not many in the Women's Club — but in so many ministries in the parish.

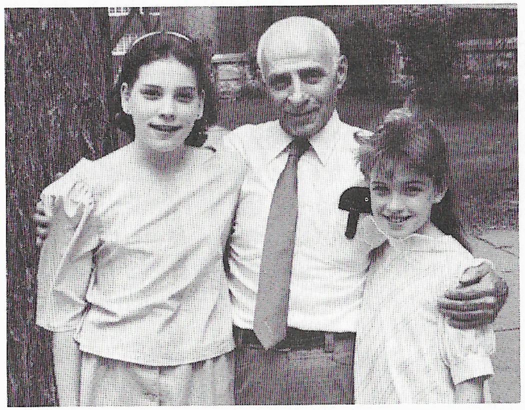
Some women say, "You're just going too far. This is a man's world!" So I say, we're not putting men down. We just want to be an integral part of our own parish. I think some women still feel getting to church and following the straight and narrow is all women need.

But I don't think we'll ever go back to the old ways: barefoot, pregnant and chained to the stove. So many women have such great potential. You know, this movement is not just good for women, it's good for the church and for men too — to know they have capable, intelligent counterparts who have gifts to share. I'm very adamant about this. I've told Father Flaherty that if I were 10 years younger I'd be pushing for women deacons. I do know that women feel they're wanted at St. Nicholas, and that's terribly important to me — as a woman, as a Catholic and as a person.

HOSPITALITY

"All Christians are bound to show forth, by the example of their lives and the witness of their speech, that new man which they put on at baptism and the power of the Holy Spirit by which they were strengthened at confirmation." Vatican II. There are those special few who make a parish come alive by their friendly disposition, openness and generosity. St. Nicholas has been particularly blessed by certain ones who continually give of themselves to serve others.

Fred Fragassi, also known as "the man with the keys", came to St. Nicholas parish in 1952 with his wife, Clara, and their three sons, two of whom graduated from St. Nicholas School. For the past 30 years Fred has volunteered his time and energies in the school, where he is known as Grandpa, in church as head usher for 12 years and as a bingo worker for the past 16 years. He is quite literally the man who has a key to every door and the man who knows where to find anything around the school and parish and what to do with it once it's been found. The phrase "Go ask Fred" has become the characteristic call signifying his indispensability to the everyday workings of the parish and school.



I love children. That's why I love helping out in the school so much. The kids call me Grandpa and that's what I feel like to many of them. When school is out for the summer I miss my kids. I don't know what to do with myself. I got started volunteering at the school 30 years ago with a phone call from the school office. They called to say that I was on playground duty that afternoon. I told the office they were mistaken. I never volunteered and besides that was a woman's job. It turned out my wife Clara had signed me up for playground duty since I didn't start work until 4 p.m. I went to school and fell in love and I've never left.

In Bingo I'm the trouble shooter. Whenever anything goes wrong it's "Find Fred. He'll fix it." I've patched up the PA and sound system more times than I could count. And I'm the one with the keys to about every door around here. I don't even know how many keys I carry but they fill up two big rings.

I do it all because I love it and I love the people of St. Nick's. They are really a nice group. But of course, the two big loves of my life have been my mother and Clara. I miss Clara even though she's been dead since 1983. She was involved with a lot here too. She was the one who helped change the image of the Altar and Rosary Society, helping to bring in younger members and renaming it the St. Nicholas Catholic Women's Club. She worked in the rectory as the secretary for four years and always baked for whatever was going on around the school or parish. Every year we used to host what we called the "Nun's Party". We started out with about 30 guests, mostly nuns until it grew to about 120 people including, nuns, priests and parishoners.

When I'm not at the parish I'm caring for my 88-year-old mother-in-law. I promised Clara I'd take care of her. And I plan to keep on helping around St. Nick's as long as my health holds out.

EVANGELISM

The job of spreading the Good News became a group task in the 1980s with the introduction of the Rite of Christian Initiation for Adults. Modeled after the gradual process by which catechumens were introduced into the early Church, RCIA exposes interested persons to all aspects of a living parish today. It is a team approach involving laypersons, sisters and priests, and guaranteeing that newcomers get both one-on-one and group attention before formally entering the Church at the Easter Vigil on Holy Saturday.

Pete and Paula Ruel have lived on Dobson Avenue and been members of St. Nicholas since 1965 — "active members," Pete says, since 1976. Together with their four children, the renewal of the Church has meant a great deal to them. The family's involvement in "Christ Renews His Parish" was a key factor in the 1982 decision of Paula, a Lutheran, to enter the Catholic Church. Coincidentally, later that year, the Rite of Christian Initiation of Adults was begun at St. Nick's by Sister Virginia Adler. Paula was one of 17 people in that first RCIA "class." Both Paula and Pete have since been on St. Nick's RCIA team, welcoming new members to the Church.

Paula: I joined the CRHP group mostly because my family was in CRHP groups. I was hesitant at first because I was not Catholic and I just didn't know if it was the place for me. But I knew most of the people because the kids were involved in groups in the parish. In fact, a lot of those people didn't even know I wasn't a Catholic.

I talked with Father Kenneally about the Church and he said, "Don't make any rash decision now; think it over, because we're starting a program this fall." I thought, well, this is good, I'm not being pressured at all. I got a call from the team, I think it was Nancy Spellman who called. Don Gehant was the coordinator. But I think it was Sister Virginia Adler's idea.

Pete: Yes that's right. She was doing this as a project for a religious education degree at Mundelein, I think, because that was her job at the parish, religious education. And Kenneally loved the program too. He really got involved, he was funny, low key, and after a while he kinda hung loose. He always was sort of a nervous guy though. I remember at the first year Easter Vigil he forgot to baptize someone. He stopped short in the line of catechumens on the altar and one of the RCIA team had to stop him.

Paula: I guess I'd been married to a Catholic long enough that I didn't have any real apprehensions, but I knew I'd have some problems like the Catholic devotion to Mary and the saints.

Pete: People in the parish are aware of RCIA but don't really know what it's all about. I guess it was more important in the early Church, more Reba Place-like, a true Christian community where everyone lived, worked and prayed together. I think that's what Father Flaherty is striving for here, and, you know, we've come a long way.

Ideally I'd like to see 100 people in RCIA . . .

Paula: No you wouldn't. There wouldn't be the one-on-one attention.

Pete: Well, you'd have to go out and get 100 sponsors. This parish would open up and respond to something like that.

YOUTH

"Young Persons exert very substantial influence on modern society," observed the Second Vatican Council. "There has been a complete change in the circumstances of their lives, their mental attitudes, and their relationships with their own families . . . They seem to be unable to cope adequately with the new burdens imposed on them." In an effort to put new wine in new wineskins, St. Nicholas leaders developed some creative ways of approaching teenagers and involving them in the life of the parish.

When Cathryn Oline and Rob Swarczewski were married at St. Nicholas in 1986, the three altar servers, the four people who brought up the gifts, and two members of the wedding party were all past or present members of the New Horizons youth group. After the ceremony Rob's mother hosted an open house for current New Horizons members. Rob has been deeply involved with the group since 1977, Cathy since 1983, Rob, an insurance company representative, and Cathy, a researcher for a packaging company, continue as moderators for New Horizons, each putting in 15 to 25 hours a month on the program.

Rob: It began as a regular religious instruction program for high school kids — with a pretty rigid structure and a formal program. Then under Fr. Dick Bulwith, it became more a blend of social activity and instruction . . . I was a Loyola Academy student, but both Catholic and public school kids were involved. We had service projects, and donated time and money to things like the St. Vincent De Paul Society or a soup kitchen. And we had parties. I remember Mike Spellman and I won the best costume award at the Halloween party — as a pair of gangsters. At first Fr. Bulwith generated all the ideas. He and Don and Donna Brown did the first organizing. But all the time he was trying to get across the idea that we, the members, have to take responsibility. "If I leave, what's going to happen to the group?" he used to say. By the third year the kids themselves started to take leadership. It was kind of awkward because we were used to having the adults run everything. At first the selection of officers was a sort of popularity contest. But we learned from experience that the most popular isn't necessarily the one who does the most for the group. After I graduated from high school, I stayed with New Horizons as a kind of tag-along. Then I became a junior moderator. In 1983 Fr. Bulwith was transferred. But by then things were stable, with large group meetings (which include business sessions, an open gym, maybe a film or speaker) alternating weekly with small group meetings (more structured discussions on religion and current events in moderators' homes).

Cathy: After college (Northern Illinois, degree in education) I was looking for things to get involved in. I worked in the CCD and SPRED programs at St. Nick's because I loved being around kids. I was going with Rob then and he kept pulling me toward New Horizons. I think the thing that convinced me was meeting Fr. Bart (Winters). He said to us, "You guys would be so good for these kids . . ." So I said OK, though at first I was uneasy. I was so used to working with younger children.

Rob: It was the Passion Play in 1985 that helped us both. I directed and Cathy was the stage manager. There was so much sharing with the kids. You got to know them in a different way. A kind of relaxed rapport developed . . . I really think plays build community.

Cathy: Yes, relationships grow. Last year someone in the group came to me with a really serious problem. I was scared, apprehensive. Well, we worked it out. But I became a significant person for that girl. She trusted me. It's things like that that make it worth all the trouble.

Rob: In our meetings we try to share a lot of common teenager problems. And you know, these kids really have trouble admitting they have faith. It seems like religion is rarely talked about in a lot of homes — or anywhere else. So they're leery . . . We try to relate what's going on in the world, like the nuclear threat or AIDS, to religion. I often give my personal views or try to bounce questions off them rather than try to preach.

Cathy: It's a level of trust, I think. If they trust us and see us living out the faith, they'll respect what we have to say, even on doctrine. We don't have to quote proofs or anything.

Rob: We're fortunate in having a great group of adult moderators. And there's a nice balance — some who are really dedicated, some on the fringe. Everybody pitches in . . . What we hear is that New Horizons is the best organized teen group in the area.

IF YOU MAKE MY WORD YOUR HOME
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FAMILY STRESS

"As for the **family," observed the Council, "discord results from . . . economic and social pressures, or from difficulties which arise between succeeding generations, or from new social relationships between men and women." Separation and divorce are no longer rare occurrences which happen only to a few. With an emphasis on responding to present need, St. Nicholas has formed groups to assist those who are trying to enrich their marriage and family life and to aid those who are hurt or struggling.**

Mary Epstein, a parishioner for seven years, is a nurse and clinic administrator. She has one son, 10. In addition to working with Phoenix, she is a member of the Pope John XXIII School parents' group and the St. Nick's Centennial Committee. She is also a Minister of the Eucharist.

I feel so much a part of St. Nick's now it's hard to remember my first days here. I was newly separated from my husband and stayed pretty much to myself. I did not seek involvement in the church because I felt uncomfortable in my role as a divorced Catholic.

In the fall of 1980 I did join a Renew group. I felt very welcomed by the members of that group. They were open and supportive of me. That first semester of the Renew Program at St. Nick's, each group was asked to choose a social action as an outgrowth of their reading and prayer together.

I suggested that we ask for a parish group for divorced and separated Catholics. I had married outside the church and was glad to be "home" again. Our group felt that there must be others who shared my needs.

I was delegated to speak with Father Flaherty. He was receptive to the idea of a support group for the divorced. The idea germinated until 1983 when the Parish Council addressed the issue.

With help from the Parish Council and Barb Pawlikowski, a special day was planned. We had Mass, brunch, and a speaker from the Archdiocesan Phoenix office. Phoenix is the city-wide Catholic organization for the divorced and separated.

About 40 people participated in the liturgy and stayed to hear the speaker. The Mass and homily were special for those of us who are divorced. We did feel great support from other parishioners who attended the Mass.

Following that special Sunday we started a parish Phoenix group with a focus on the spiritual and social needs of divorced Catholics. Through the years we have sponsored liturgies, speakers, and social events.

A particularly difficult time of the year for divorced people is the holiday season. For this reason we planned home liturgies and pot-luck suppers at holiday time. We have found that family events are well attended. Single parents have enjoyed getting together with their children for prayer and picnics. We've had cooperation from the New Horizons youth group who have provided babysitting for our adults only meetings.

The initial energy of our parish Phoenix group has waned somewhat. People grow and needs change. New leadership is needed to continue the work of this organization. I know the need remains.

I wish I had had Phoenix when I first separated from my husband. There really is a need to know you're not alone. The group gives us a forum to exchange ideas and encouragement. We have our faith in common and that is our strength.

There is no need for divorced people to feel distanced from our church. St. Nick's has never seemed close-minded to me. Through Renew, CRHP, and Phoenix I have felt welcomed and supported. I wish that same care for all our people.

ECUMENISM

Stated the Second Vatican Council, "The brethren divided from us also carry out many of the sacred actions of the Christian religion . . . These actions can truly engender a life of grace and can be described as providing access to the community of salvation." St. Nicholas is fortunate in being a part of the Evanston Ecumenical Action Council and in having the Reba Place Fellowship as a neighbor. The bonds created through these relationships have gone a long way toward bridging the gap of centuries. In Evanston ecumenism has developed deep grass roots.

Joyce Clark and her husband, Larry, an ordained Baptist minister, left their Chula Vista, Calif., home in the late 1970s to come to Reba Place Fellowship. In the late 1960s the charismatic renewal was coming alive in all churches. The Baptist Church was no exception. However, as Joyce said, it was unusual for a Baptist congregation to become totally charismatic, as was the case with their community in the San Diego suburb. That charismatic emphasis led her to examine Catholicism's deep rivers of spirituality and sacramentality. Joyce joined the Catholic Church at St. Nick's in 1985 after years of wrestling with her call to deeper spirituality. She still resides in the Reba community home on Monroe Street and still takes part in the Christian life of the community, where her husband is one of the leaders.

My being at St. Nick's has enhanced St. Nick's awareness of Reba and Reba's awareness of St. Nick's and what really is good at St. Nick's. There has been a deep appreciation for what St. Nick's offers — its spirituality. I know several people at Reba who have sought out the spirituality at St. Nick's, one for instance, who had experienced a death in the family and really wanted to go to Mass and called Fr. Flaherty and asked it she could go. She just went that one time. I think it had a lot to do with Reba being charismatic.

People don't like to use that word, and I probably shouldn't use it because it's very loaded, but it has to do with people deeply seeking God end up really appreciating the Catholic Church. It surprises a lot of us Protestants; it surprised us when it happened in Chula Vista. I think it's because the Catholic Church has more ways of nourishing our spirituality. Protestantism goes only so far. It takes you to a relationship with Jesus, but doesn't go into the deeper spiritual realm which many Catholics have gone into. And so when you get to hungering for God, you end up at the Catholic church. I know a lot of Protestants wouldn't agree with that so I don't want to make a generalization, but it's true in my case.

I don't want anyone to think I'm trying to set a precedent in the relationship between Reba and St. Nick's; I'm not trying to represent anyone except myself. It's bad enough being a person with two religious identities, let alone representing something. If I had done that I wouldn't have really been a Catholic, I would have still been a representative Protestant in a Catholic situation. What God seemed to ask me to do was really take this.

I came admitting I was prejudiced about Catholics. I laid that all out for people to see and was very saddened about that in myself. When I was giving my witness talk at RCIA, I think Fabe (Buckman) said it out loud, although I think other people were feeling it as well. I told the group I was repenting of my prejudice and he said, "Well, you're not the only one, it went the other way too, believe me.

That's one of the things I brought to St. Nick's. People see me and know I'm still a Protestant and yet, I am really a Catholic, and yet they see in me all of Protestantism. I think it has broken down some barriers. I don't hear everything myself but, I think that Fr. Flaherty mentioned to me at some point that it was true, that the ecumenical cause had been fostered. I didn't come as holding myself aloof, but as someone who needed to learn how to be a Catholic and wanted someone to teach me. And that was really something.

RACE AND ETHNICITY

"The Church rejects as foreign to the mind of Christ any discrimination . . . because of race, color, condition of life or religion," declared the bishops at the Vatican Council. Sunday Mass at St. Nicholas is usually a rainbow event — a congregation of whites, blacks, browns, yellows and combinations of all the above. This once Luxembourger enclave has become home to many races and national groups. The change, which reflects population shifts in south Evanston, also gives visible testimony to the sense of welcome people feel here.

Louise Gordon is a teacher in Chicago and an independent contractor for a marketing consulting firm. She has served on St. Nick's School Board, taught pre-school C.C.D., and years ago even helped publish a parish newspaper called ***Vox Pops.*** *In addition, she has acted in almost all our parish plays. Louise has two young sons, one in college and one in high school.*

I came to Chicago from New Orleans in the 1950s and lived with my sister. My family had been Catholic as far back as I can remember. My sister and I wanted to continue being Catholics, but there was no black Catholic church in our neighborhood — 94th and Harvard. Blacks were not welcome in the white churches, so we used to go to St. Anselm's, an all black Catholic church. Eventually the people in our neighborhood, many of them also from New Orleans, did a survey, filed a petition, and got a church out there. Before the church, St. Thaddeus, was built, we had Mass in a Chicago Housing Authority site. I was the organist; my sister was choir director.

In 1969, I moved, with my husband, to Evanston and to St. Nicholas, which had very few blacks at the time. When I called the rectory to ask if a priest could bless our house, one did come. He, however, acted as if I were from Mars or some similar place. He blessed the first floor, but didn't want to go upstairs to bless the rest of the house. Only after I pleaded with him did he reluctantly complete the blessing. I also asked him about joining some of the church organizations. My father and brother had always been in St. Vincent De Paul. He acted as if they didn't need anyone and said that there were no poor in Evanston. There was just no need for my husband to join.

At the time we didn't know one soul in Evanston. My husband was teaching at Loyola University's Lake Shore Campus and had gotten tired of driving from 95th. Of course blacks couldn't live in that neighborhood around the campus, so we had looked in Evanston. We were the first blacks in this neighborhood. And before we moved in, the former owner had gone up and down the block telling everyone that some "nice" blacks were moving in.

When we began going to Mass, there was one little old lady who befriended us. My 3-year-old son used to hold manly conversations with this lady. She just loved both my little boys, and she visited our house a couple times. Some other people were not so friendly. At the handshake of peace I'd turn around to the people behind me, and often they would look away.

In the early 70s, St. Nick's school for my older boy, Patrick, was a terrible experience from about 3rd or 4th grade on. Kindergarten, all through grammar school, I think he was one of only three blacks in school. He was called "nigger" practically every day of his life in school. It wasn't until later that I found out a lot of stuff they did to him. I did complain about some of the things I knew of. The sisters did talk to those students, but it didn't do any good.

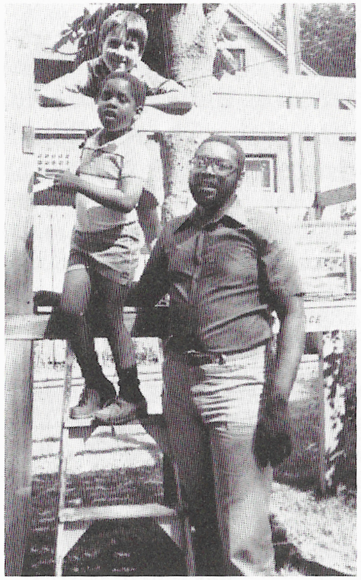
My husband and I even went personally to some of those parents. They'd tell us that they would talk to their children, but nobody took any serious action. I was going to pull him out of St. Nick's. My boy though didn't want to change. At St. Nick's, he knew what he had to face. In the public schools, he didn't know anyone; he didn't know what he would be up against.

My second boy, Vincent, didn't have any similar problems. However, he doesn't look very black, and by the time people found out he was black, he had friends, so it didn't matter.

This is the thing! Once people get to know you, you are accepted more easily. All in all, things are different from what they were in 1969, when we started here. People have changed. They probably will never be the greatest lovers of blacks, but they accept you more.

I'd like to emphasize this: most of the time the "non-acceptors" were not the administration of the school or parish. The sisters, Fr. McDonagh, and Fr. Flaherty have always been exceptionally nice to everybody I know of — always trying to include us in everything. They really tried to be color-blind.

So I think the parish over the years has gotten better and better for people of all backgrounds.



THE SUFFERING

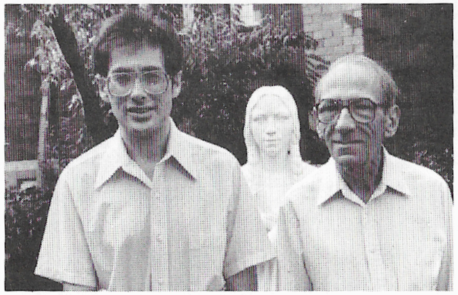
The Second Vatican Council prayed that "those who are oppressed by poverty, infirmity, sickness or various other hardships . . . may know that in a special way they are united with the suffering of Christ for his salvation of the world." St. Nick's proximity to the Ridgeview Intermediate Care Facility means that many of its residents have this parish as their spiritual home. Their active presence, like that of different races and cultures, attests to the universality of the Church. The Ridgeview residents enrich St. Nicholas, and vice versa. Some have found here both friendship and the answers to lifelong questions.

Paul Joseph resides at the Evanston Ridgeview Intermediate Care Facility. Of Jewish extraction, Paul converted to Catholicism under the sponsorship of his friend and roommate at Ridgeview, lifelong Catholic John Collins. After a childhood in El Paso, Tex, Paul lived in Evanston and Chicago. He attended Harvard University where he earned a degree in economics. A linguist by avocation, Paul has recently been teaching himself Hebrew and further developing his Greek. Though persons of broadranging interests, Paul and John like to keep their religion simple, staying with the sacraments, and daily prayer and Mass. While he chose not to participate formally during his catechumenate, Paul takes a keen interest in the RCIA Program (Rite of Christian Initiation for Adults), and sees it as a sign of the Church's post-Vatican II renewal.

I was baptised and confirmed at Easter Vigil at Saint Nicholas. Let's see, will it be six years ago? No, five this year. Isn't that strange? I don't even remember when I was born again. Some people remember it right down to the day and hour.

When I came in, John didn't want me to attend the classes. It's a good program, RCIA, but it puts the emphasis in the wrong direction, away from what is distinctively Catholic, in three important ways. First, the catechumens are dismissed after the liturgy of the word, yet it's often the eucharistic experience they are seeking. In my case, I would stay in my pew, and John would go and receive communion and come back and put his hand on my head. Father Flaherty talked about that in a homily. What do they call it, a spiritual communion? It was a real thing to me, though it varies with people. So my first objection is that people in RCIA miss out on a chance for spiritual communion.

My second objection is, they leave and go to discuss, and what does that mean? It means scripture. But scripture is the same for all faiths, even Jews, except for the New Testament. My point is, so what's different from where they came from? There's no specially Catholic way of reading scripture. What is distinctive about us is the sacraments. The eucharist existed before the first book of the New Testament. People need information about the sacraments in order to make intelligent decisions about coming into the faith.



Paul Joseph (left) with friend John Collins

Third, I don't know if we're really being honest with ourselves in the evening sessions. They can be anything from an introductory course to a graduate seminar. We need an organized presentation of the faith. We have the Vatican II documents available for study.

Of course, RCIA's not the only thing. John and I go to other activities, the play, some organization meetings, SPRED, ministers of care, all on a drop-in basis. Naturally, people with families experience the parish on different levels from us. We really do like it when the Ladies of Charity come to Ridgeview for the monthly Masses. They do it better than any other groups; they have the best stuff in the bundles they give us, Valentine's Day candy, for example, and they bring booklets for the Masses. Many of the residents here like Sister Sears' devotional group too, Marcia Kilian and Faith Fitzpatrick for two. I just hope the people from the parish will continue receiving us with as much understanding as now. As someone said, it's seeing Jesus in yet another "distressing disguise."

CHARITY

"God . . . has willed **that all men should constitute one family and treat one another in a spirit of brotherhood." Vatican II. Some basics of the gospel message do not change with the passage of time. Nor should they. From its earliest days St. Nicholas has been blessed with parishioners who take the command to "love one another" very literally — groups like the St. Vincent De Paul Society and the Ladies of Charity.**

Margaret Plociennik has served as president of the St. Nicholas Ladies of Charity for the past six years and has been a member since the group's inception in 1933, the same year she and her husband joined the parish. Margaret was widowed in 1964.

If you should see a U-Haul truck rumbling down a street in the vicinity of St. Nicholas, the driver could well be one of our Ladies of Charity. Or should you pass a house in need of repair and see a carpet installer taking a break to repair a slightly askew coiffeur, it's also probably one of our ladies. And the racket coming from inside the house is more than likely being made by several of our ladies — hanging draperies, repairing cracked walls, putting up pictures, or Lord knows what.

These ladies of action are the St. Nicholas Ladies of Charity, a small group of 25 or so who are dedicated to serve: to visit the sick and shut-ins, to feed the hungry, give drink to the thirsty, clothe the naked, and bury the dead.

It was 1933 when the Ladies of Charity spun off from the archdiocesan group and established its own St. Nicholas entity to better serve the special needs of this parish during the depression years. Mae Kinsella was its first president, and the work of helping to renew the needy in body and spirit began in earnest.

Marge Plociennik (left) with friend

To try to describe the activities of the group, the impact it has had on the community, the failures and successes, would take a greater talent than mine. Just to remember the number of homes we've been in, the floors that were scrubbed, dishes washed, diapers cleaned, meals cooked, food donated would take a greater memory than mine. But perhaps the two works that have brought the most satisfaction to us are the efforts with the shut-ins and the annual distribution of Christmas baskets for our needy children.

The work with the shut-ins is a one-on-one program with each lady assigned one or more persons who visits weekly, doing whatever is necessary for the confined person's comfort. This might run from shopping to letter-writing, making a cup of tea to doing dishes. The main thing is the time as well as the love that is shared.

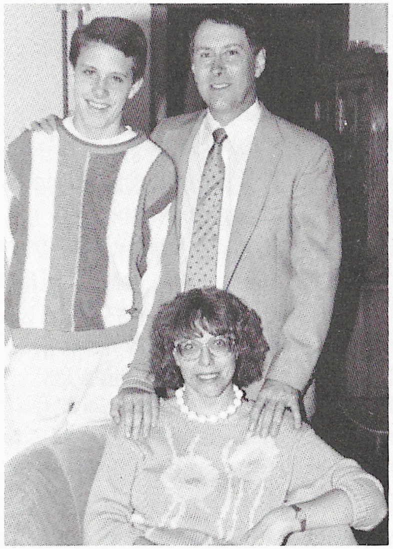
And to see the wide-eyed children as they receive their Christmas baskets and the hugs that almost knock you down is worth every minute of every day we put in all year.

I suppose I could sum it all up by saying that the people we serve, together with each and every Lady of Charity, all come together through the process of giving and receiving to be what our faith tells us to be . . . one in the Lord.

DROPOUTS

"The right to religious freedom has its foundation, not in the subjective disposition of the person, but in his very nature . . . Nor is the exercise of this right to be impeded." Vatican II. Because of the experience of the past 25 years, Catholics are more outspoken and opinionated on matters of religion and morals than ever before. People do not hesitate to air their gripes, and when misunderstanding or dissatisfaction becomes strong enough, to cease active parish participation. Some dropouts find a home elsewhere, some come back, some remain outside — waiting.

Jo Ann and Norbert Budde, both natives of Dubuque, Ia., moved to St. Louis after their marriage and graduation from college (he from Loras, she from Clark). There they were actively involved in St. Roch's, a Catholic parish in a St. Louis neighborhood undergoing social change and beset with social problems. The parish became the dynamic center of the community and eventually helped create stable integration. In 1970 the Buddes moved to Evanston and have lived here ever since. They have two sons, 21 and 16. Norbert has a doctorate in economics and is a director with the American Medical Association in Chicago. Jo Ann is a manager for a direct marketing company in Niles.



Jo Ann: I was active in St. Nick's and decided to run for the first parish council. And I was elected. Don Ludgin and I were nominated for president and we ended up in a tie. We flipped a coin and he won. I started the potluck suppers and we tried to have them four times a year. It brought people together into a comfortable setting. But it wasn't as easy to get involved in St. Nick's as it was in St. Roch's. Part of the reason was there was such a need at St. Roch's . . . The parish was the center — where things were going on in the whole community. St. Nicholas didn't have the same need. In Evanston the issues weren't as dramatic — like whether to build a fire station across the street!

In the council . . . money was being set aside that the pastor felt he didn't have to tell anybody about. I challenged that: If a council is more than a figurehead, why weren't we allowed input? He told me I had an authority problem . . . I finished out my turn on the parish council and I dropped out of the council and I dropped out of St. Nick's.

Norbert: I come from a different direction. I'm a big believer in Catholic education. Catholics came to this country inferior, poor and uneducated. And our institutions held us together and our schools pulled us up by the bootstraps, taught us to work and be disciplined and compete. And we did! No groups have done better than Catholic immigrants. Our schools did a marvelous job.

Now all those things the Catholic schools taught us we passed onto our kids automatically . . . Our kids are ready to work, eager, and they have books at home . . . So we sent them to the public schools. And as soon as we did, our parish told us they weren't willing to spend a nickle to help us raise them as Catholics! . . .

There was a CCD program run by well meaning individuals and it was as strong as the volunteers could make it. But they weren't qualified to teach theology . . . The teachers my son had taught him cookie making and picture coloring. There was no real education. There was no discipline. I'm not bitter about the people, but I am bitter about the institution. They're willing to spend so much money turning out 25 to 30 eighth grade graduates a year from the school, but if you don't go to a Catholic school, you're not important. That's three quarters of our potential customers they're just turning their back on.

Jo Ann: I think we've given a very strong value system to our children. And I think Norb, more than I, feels the lack of a loving community, a lack of identification with a particular religious group . . . I don't feel that way. But I wouldn't feel comfortable in an Episcopal church, for example, or a Unitarian church. That's not where I'm comfortable . . .

Norbert: I'll tell you what I am. I'm a Roman Catholic in the inactive reserve, and when the need arises, I know where I'm going. If I have to, I'll knock down the front door! Now I go to church once or twice a year. It seems to be enough. There's nothing in the liturgy I haven't heard before. I know it. What am I losing? Religion is like a slot machine. You get out of it what you put in. . . . I'm not putting in much now, and so I'm not getting much out . . . If we could have created a religion program (at St. Nick's), we would have done it. To do it you have to have theology majors, history majors, educators. And you have to pay them! And you charge tuition.

Catholicism has made us Americans in the mainstream. We're no longer ethnics, we're Americans. So I want my kids to go to American schools. If Catholic teaching were available (in a parish program) I'd take advantage of it . . .

You know, I feel bad about not being part of a parish, part of a community. But I'm pretty proud of our kids. I think we gave them all the virtues of Catholicism except for the sense of community and the brand name (of Catholicism).

Jo Ann: I was a good Catholic in grade school and high school and college and for years after. Then I felt this institution isn't where I am. It doesn't have any relevance any more . . .

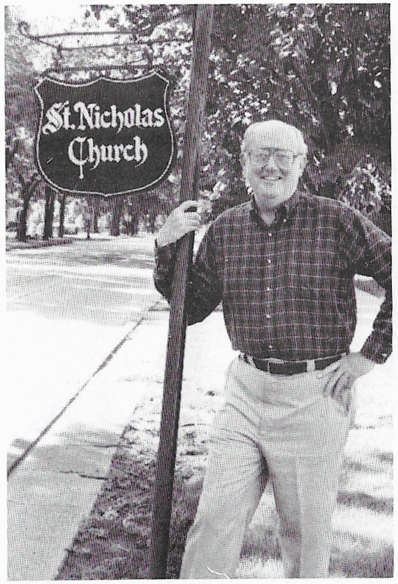
Norbert: I'd say we drifted away. I know a lot of former Catholics who feel exactly as I do, who find no reason to go to church. It's not a renunciation. Nobody nailed anything on the door. They just didn't get a payoff, so they drifted away . . . Of course, when we get together . . . we tell old school stories and priest stories and nun stories . . . It's part of our life and we remember it fondly . . .

I guess I really want for there to be a reason to go back. I don't know what it could be . . . When it comes, I'll be back . . .

FORMATION

The clergy were instructed at the Second Vatican Council to "keep in mind that the right and duty to exercise the apostolate is common to all the faithful, both clergy and laity, and that the laity also have their own proper roles in building up the church." The late 1970 and 1980s at St. Nick's have been marked by programs designed to educate and involve parishioners in their Catholic faith. A new contingent of concerned and aware laypeople continues to emerge from these formative programs. Especially effective has been Christ Renews His Parish (CRHP), which has given more than parishioners a vivid experience of intense, small group Christianity.

Harry T. Spellman has seen many changes in his 25 years as a parishioner. A member of the original Parish Council, he later was president of the School Board and the first lay director of the CRHP program. He and wife Nancy, who attends Mass daily and participates in a number of parish programs, raised five children, all graduates of St. Nicholas School. Harry retired from a top management position with Illinois Bell in 1985.



I believe the original "Stone Park 17" gave our parish part of the foundation for the next 100 years and I also think it is appropriate to conclude this story by saluting them.

Still active in the parish: John Arndt, John Clark, Len Kaehler, Marty Geraghty, Vince Murphy, John Mellon, Fabian Buckman, Bruce Palmer, Sig Swarczewski, Tom Payne, Pete Ruel and Father Bill Flaherty. *No longer at St. Nick's, but probably CRHPing elsewhere:* Roy Koenigsknecht, Brian Truax and Ed Beis. *Deceased:* Art McGinty, who doubtless urges the Holy Spirit to nudge us once in a while.

This is the story of the "Stone Park 17," a group of parish men who had at least 17 different reasons to walk away from a commitment, but didn't.

I was looking forward to an old fashioned retreat when Fr. Bill Flaherty asked me to join a group of men for a weekend in Stone Park. The purpose was to pray and to consider modeling a St. Nick's program on the basis of a new faith-sharing concept called Christ Renews His Parish, or CRHP. Father Bill said he discovered it in New Jersey, but I figured he probably dreamed it up on a ski slope in Colorado.

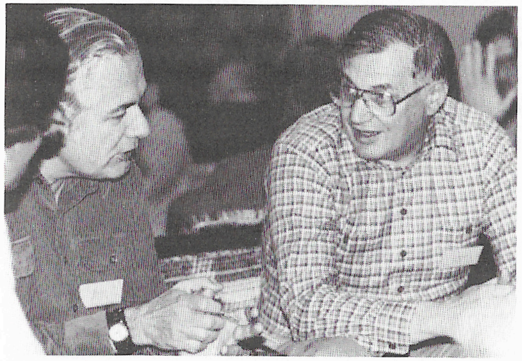
So I arrived in the church parking lot on a crisp Friday evening in the fall of 1979 to find 16 others, including Bill, who ranged from college to retirement age. No one person knew all 16 others. All we shared in common, or so it appeared, was our interest in the Bears game that Sunday and the expectation of an old fashioned retreat.

The road directions steered us in every direction but Stone Park. But we finally arrived at the Sacred Heart Renewal Center, a former seminary, though a bit late, very tired and not in a spiritual mood. Some were tempted to quit then, but when the pastor asks you to do something, you do it! We were like the Blues Brothers on a mission from God.

The aging facility was as formidable as any Siberian concentration camp. It was cold, dark and the shower room in the dank basement appealed only to those with the utmost faith in God, certainly not to us common sinners.

Furthermore, we expected a greeting by kindly old priests armed with Mass schedules. Instead we got a gestapo force of laymen assembled by the archdiocese to convince us the Holy Spirit was in our midst.

Highly regimented in their plans for us, they treated us like children. Fine men too, but not your average St. Nick's "see you at



coffee cake Sunday" kind of guys. They were charismatic, hand-holding types who quickly alienated the God-fearing traditionalists from South Evanston.

Along with "victims" from two other parishes, we were asked to share our personal lives, to compose prayers and shout them out like Baptist preachers and to announce the presence of the Holy Spirit in our lives. By midnight, we all were throwing visual daggers at poor Father Bill, who wasn't exactly enjoying himself either.

I recall these details because they illustrate how we are tied to our expectations. We *expected* a typical retreat, we didn't get it. Our hosts *expected* hand-holders, which we weren't. The friction between the parties was uncomfortable. But maybe there was a lesson from all this: Is true Christian discipleship supposed to be what we expect? I think not.

Nevertheless, something happened that weekend. The tedious hours of talking to one another in faith-sharing ultimately helped the "Stone Park 17" see the presence of God in other people more clearly. Did the Holy Spirit intervene on our behalf? I don't really know, but I'm willing to suggest He gave us a nudge.

For one thing, I discovered I didn't know people I thought I knew. Also, at least two members of our group, and perhaps more, experienced a significant spiritual change in their lives after that weekend.

Despite my protestations, I was selected the first Lay Director of the St. Nick's CRHP continuation program. The members of the group prayed for me and placed their hands on my head and shoulders. I can't really describe that particular healing experience, but its power was unforgettable.

After many Saturday mornings of team planning for witness talks, workshops, prayers and songs, our Stone Park group conducted a CRHP weekend for 35 new men. Unlike the original version, we kept ours low key and free of regimentation.

But the magic again was there. From the simple act of sharing our faith with others from the parish came genuine bonds of friendship and spiritual awareness that remain to this day.

By the way, we never went back to Stone Park. We took our act to the Convent of the Holy Spirit in Northfield, where at least the showers didn't look like a set from a horror film.

A CRHP program grew at St. Nick's that reached hundreds of men and women of all ages. Perhaps fittingly, most CRHP veterans say that you can't describe the experience; you must share it!

Here's something else about CRHP. It isn't really an ultra-modern, charismatic movement at all. The concept is rooted in the ancient days of the Church, when small groups of people lived, worked and shared their faith together in a much closer setting than their modern counterparts, who seem to relate better to bigness.

CRHP has literally renewed the person-to-person contact which God may have wanted us to embellish from the very beginning. Since CRHP started, other small, working groups have sprung up in the parish. Marriage Encounter and RENEW are just two examples.

NEW MINISTRIES

"The Council declared that "if the Christian community is to grow, various ministries are needed. These are raised up by divine vocation from the midst of the faithful." And rise up they have at St. Nicholas. Indeed, the small print on the front page of the Sunday bulletin bears weekly testimony to the flourishing of ministries. No longer are there a few set, all encompassing parish organizations. Now they are multiple, geared to particular needs and evolving as circumstances change.

Mary Sears, a native of Chicago's south side, is a member of the Sisters of Mercy. She taught in her community's elementary and secondary schools, as well as at St. Xavier College in Chicago. After completing a course in pastoral studies, Sister Sears came to St. Nicholas in 1980.

When I came to St. Nicholas, the emphasis was on building community within the parish. Groups of men and women had completed the first Christ Renews His Parish (CRHP) weekend retreats. The Renew program of scripture study and shared reflection was introduced at St. Nick's that fall, a year before it was used at any other parish in the diocese.

My position on the parish staff was to be coordinator of the Ministry of Care to the Sick.

In our parish we have people who are trained as ministers of care, whose task it is to extend the worshipping community to the sick and the shut-ins. This is a "mutual ministry" in that we are touched by each other. The sense of community is strong at St. Nicholas and we feel we are Eucharist to one another.

I try to match the needs of the sick with the interests of the parishioners who visit them. One older shut-in used to insist that her daughter leave the house when the minister of care visited. This was the highlight of the mother's week and she didn't want to share her company with anyone.

Another part of my work at St. Nicholas is serving as a spiritual resource for people at the Ridgeview Sheltered Care Home and the St. Francis Extended Care Facility. Each week I meet with residents in an effort to break open the Gospel to see what God is saying. Our faith need not be only headwork. I feel we are called to use imagination to hear God's message.

Parishioners at St. Nick's who are unable to leave their homes join in parish efforts by becoming ministers of praise. In this ministry individuals choose to pray in a special way for the universal church and in particular for needs here at St. Nick's. Members of this group receive a cross which they may wear and a special book of familiar and beautiful prayers. We have no meetings or rules. We are united in prayer.

My predecessor, Sister Joanne, had hoped to begin At Home Retreats for women in the parish who were unable to get away for formal retreat experiences. Together with parishioner, Marilyn Gehant, I took training for this program at the Cenacle retreat house. Marilyn and I led several groups of women through the At Home Retreat program. It was adult formation composed of prayer, scripture reading and directed discussion. We met weekly for three months with each group.

Our growth today is in the area of ministry. Our recently adopted parish Mission Statement speaks of our parish "call to compassion." We look for ways to witness the word of God together and for each other.

There is great need for lay ministry in our parish. Perhaps as many as 60 percent of those living at Ridgeview and in the St. Francis extended care center have no contact with their families. We at St. Nick's are their source of friendship and love. I was once thrust into the role of patient advocate for a parishioner who was hospitalized in grave condition. The lady wasn't able to present her wishes to the doctors and depended on me to speak for her.

I know the people of St. Nicholas are accepting of lay ministers. One family approached Father Flaherty to tell of a relative who was too ill to come to Mass any longer. Father responded by saying, "I'll be happy to bring the Eucharist to her." "Oh, no, Father," replied the patient's family, "Ministers of care will do that for us."

St. Nick's is blessed with leadership, lay and clerical, who are visionary, in touch with possibilities and able to plan for future needs. I see development leading to a ministry to the grieving and perhaps a support group for new mothers.

PEACE AND JUSTICE

Said the second **Vatican Council, "Christians who . . . defend justice and charity should be convinced that they can make a great contribution to the prosperity of mankind and the peace of the world." During the past 25 years the gap between life in the world and the life of the spirit has narrowed for many Catholics. Efforts on behalf of justice and peace in the nation and the world are seen as absolutely essential, and such efforts are beginning to be fostered at the parish level.**

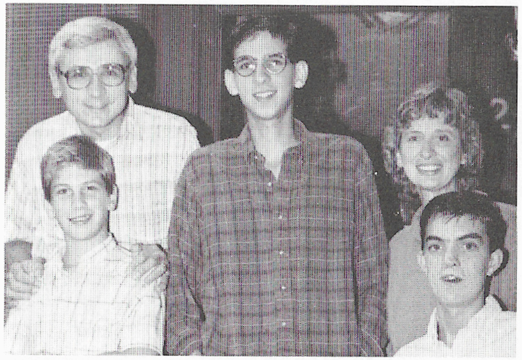
Mary Signatur and her husband Edward have lived in St. Nicks for 15 years. They have three teenage sons. Mary, a nurse by profession, has been a member of the parish Peace and Justice Committee for five years and St. Nick's coordinator for the Evanston Ecumenical Action Council Soup Kitchen since 1985.

It seems like I've always been involved in peace and justice. I guess it's in my genes. My family moved to the U.S. from Holland when I was about 8. My father was a very altruistic man, always reaching out to others. He used to collect furniture and find jobs for other immigrants. He was very creative . . . very aware of those around him. I think he must have been the only white man in his 60s to march with Dr. Martin Luther King when he came to Chicago. The message I got was that the essence of living a good life is in extending yourself — not departmentalizing life so that saving your soul is one thing and relating to other people is something else.

After college I spent a year in Louisiana as an Extension volunteer. Then I married Ed and settled down to raising a family. When you're having babies you're not so concerned about social issues. But eventually, about 1980, I got sucked back in, through the peace movement.

St. Nicholas had a peace and justice group in the late 1970s led by Vince Murphy and a few others. It was being revived as part of a parish council project in the early 1980s, and Ed joined. Soon we both became active in things like the film series on war and peace issues, liturgies on Central America and racial justice, taking up petitions, etc.

Then the parish got involved in the EEAC soup kitchen at First Baptist Church when Barb Koop was the peace and justice coordinator and a member of the Parish Council. She led our parish involvement in the kitchen until she got overwhelmed with other jobs at St. Nicks. So I said Ed and I would do it. And we did for about a year and a half. Since September 1986 we've been coordinators of the whole soup kitchen project (14 Evanston congregations are currently involved), since it's held now at St. Nicholas every week.



Mary and Ed Signatur and Family

I had been really inspired by the way First Baptist handled it for three years, and they had the shelter for the homeless too. So we went to the Parish Council and said, Hey, we think St. Nicks is ready to carry more of the load. And the council was very supportive.

I'm glad we have the soup kitchen. It's good for the parish. I'm amazed at how many keep coming forth offering food and service. We just never run out of people to contribute! And it's good for the ones who come for a meal — about 100 every Thursday. Sure, a lot are from Ridgeview, and they're not starving. But they are marginal people, many of them mentally ill, people the world couldn't care less about. And they are hungry for sociability and fellowship. I'm convinced hospitality is equally as important as the food we give . . . I've seen the effects on those who come here week after week . . .

There are other things I'd like to see the parish do — like declare itself a Nuclear Weapon Free Zone or become a Sanctuary for Refugees. Maybe in time . . . But there has definitely been progress, and we'll keep plugging along.

SOCIAL LIFE

"Man's social nature makes it evident that the progress of the human person and the advance of society itself hinge on each other," said the Vatican Council. "The subject and goal of all human institutions is and must be the human person." Mankind's "social nature" has always been a prime consideration at St. Nicholas. The parish calendar is dotted with meetings, bazaars, and parties sponsored by various organizations. Recently, the social highlight of the year has been the annual parish play, a high quality production accompanied by dinner, dancing and fellowship.

Dorothy Gregory, who began studying ballet at the age of 5, is an accomplished singer, pianist, journalist, neighborhood activist and (above all) director of drama. She and her husband Dick have four children aged 22 to 17. Currently Dorothy teaches a variety of theatre groups in Evanston, Skokie and Chicago. From January to March in recent years she has directed a series of highly acclaimed plays produced in conjunction with the parish fund raiser.

Our family began coming to St. Nicholas in 1983. I encouraged my husband to come with me to see the first parish play, "Nicholas Nickeless." We knew few people in the parish at that time yet we felt very welcomed at the dinner and play.

When the call went out for a volunteer director for the second play, "Dream Stuff," I offered my services. I have some background in theatre and enjoy working on productions. That was the start of our family's biggest involvement in St. Nicholas.

The dinner-theatre package seems to me an ideal event for a parish fund-raiser. We get participation from all age and interest groups. We have actors and crew members who are well known here and also those who have never joined a parish group. There is a pay-off for everyone who works on the weekend. The actors are rewarded with the thrill of a show well-received. The crew are pleased to see the results of their efforts when the play works. All the servers, ticket takers, and visitors feel a sense of community which comes from working together and then enjoying the meal and entertainment.

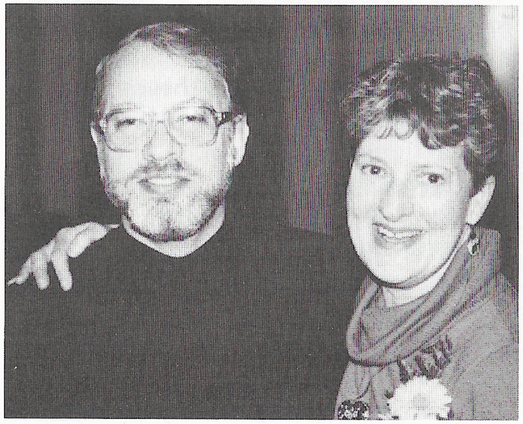
Many friendships are made as we prepare for this event each year. Certain bonds are formed in those desperate moments before the show goes on. In "Dream Stuff," Father Jim Jarzembowski played the role of a priest. Late into the rehearsal schedule he had to drop out to care for his mother who became quite ill. I feel we recovered well by having my husband play the role. He accomplished this by appearing on stage with an open prayerbook into which we had stapled his script! Many people never knew our secret.

Auditions are the most difficult part for me each year. We try to use all those who come. It's good to have old faithful types, but we need new blood too. Several people who did not get parts in last year's play stayed with us and joined the crew. I think we all realize that this is a group effort. There is no room for stars.

I am a teacher at heart. It is very exciting for me to watch the cast come together . . . to see the play take shape. I really believe people rise to what is expected. We always expect the best and I think we achieve that.

We have had good times growing and groaning together. Yvonne Johns, who played the Duchess in "You Can't Take It With You," called to see when auditions would be this year. Auditions have been scheduled for the week that Yvonne will be in Hawaii with her family. "I'm coming back early" she told me, "I want to be part of the cast or crew again this year." She obviously enjoyed herself last year.

I look forward to working on the play for the next few years. Father Flaherty prefers dramas which celebrate humanity. For me, that celebration is what St. Nick's is all about.



RELIGIOUS EDUCATION

Parish education has come to mean more than a Catholic grammar school. The CCD program for students in public school, various discussion and education programs for teenagers and adults have affected the way modern Catholics think and act. Volunteers have even developed programs for those who formerly got only passing attention from religious educators.

Barbara Koop, in her third year as director of religious education at St. Nicholas, oversees a CCD program which serves the children of some 90 parish families enrolled in local public elementary schools. Parents pay tuition of $65 and up yearly, and nine catechists are involved in the weekly classes. A similar program exists for pre-school and kindergarten youngsters. Barbara, who has a master's degree in religious education, puts in about 35 hours a week drawing up lesson plans and coordinating the operation. She and her husband Charlie are parents of two young daughters.

I believe the parish has an obligation to provide quality education to those families who choose to make use of the excellent Evanston public schools. Children in our society have a basic need to grow in the faith, in their knowledge of Jesus, in the church and the sacraments. And we try to get through to the kids — wherever they're at. That's why we're starting a special junior high school contact ministry this year. There's a need to reach more seventh and eighth graders. In fact, there's a whole slew of families with children we're still not getting to — maybe 50 or more families. So we're planning more home visits.

Through CCD a lot of parents who were only minimally involved before have become active in the parish. You know, we have a parent component to the sacramental program. Parents have to participate for six to eight weeks when the kids are getting ready for communion, reconciliation, etc. Many of these people reevaluate their religion and deal with their faith. But it's a gradual thing. There's one man with a child in the second grade program who stops at church each Sunday to pick up the bulletin and see what's going on. He's interested but not ready to go to Mass yet. It's important to create a sense of welcome, a feeling of community. I find this whole program very rewarding because it helps me live out my own faith commitment.

We use all kinds of learning techniques in the classes since everybody learns in a different way: workshops, discussions, puppetry, films, memorization. In the 1960s there was this big emphasis on experiential learning. Now they talk about swinging back to the catechism — to tests and memory work. I really don't think we have to choose between the two. It's a non-question. Religious education has to be both academic and pastoral — ideas plus a practical sense of how they relate to real life.

For the future, the parish has to evaluate how it is going to spend its money. We have a pretty good budget for CCD now, but decisions should be made on whether or not the Catholic grammar school ought to be the highest priority each year. The school sucks off a lot of money and therefore has a huge impact on the extent to which we can afford other programs, for instance, adult education. And with our parish deficit growing all the time, some things are just going to have to be cut back on. I hope it won't have to be programs like ours.

THE SCHOOL

According to the Vatican Council, "The school has a special importance among all the agencies of education. It cultivates the intellect, ripens the capacity for right judgment . . . provides a sense of values and readies for professional life." Some of the most visible changes during the past quarter century at St. Nicholas involved the school. With a smaller supply of teaching sisters, the number of lay teachers increased. As local public education improved and the birthrate decreased, the student enrollment shrank. Newer teaching methods were welcomed by some, feared by others. All the while, the school and the organizations which supported it, like the School Auxiliary, remained at the core of parish life.

Ruth Gabel has been a teacher at St. Nicholas (now Pope John XXIII school) since 1971, the same year her mother, Dorothy Gabel, retired from a teaching career after a four-year stint at St. Nick's. Teaching is the thing to do in the Gabel family, which sent at least 10 of its members into that profession over the past generation. In the year of the parish centennial, mother and daughter discussed the changes they have experienced and some of the needs for the future.

Ruth: The kids don't raise their hands anymore! That's one of many big changes I've seen in my second grade students over 16 years at St. Nicholas School. When I started here in 1971, kids were still raising their hands in the classroom. But today they blurt out what they are thinking whenever they feel like it.

Dorothy: In my day the children had to raise their hands before speaking in the classroom. Things hadn't changed much from the time I left teaching to the time I came back. I gave up teaching to raise a family in the 1930s, but was asked back to the classroom in the 1960s when the archdiocese faced a shortage of teachers to educate the baby boomers of that era.

I think teaching is much tougher today because methods are so different and complex, plus the children are more demanding.

Ruth: Not using raised hands to get attention is only a minor symbol of the major changes that have taken place here. My mother and I witnessed a crossroads in education, what with Vatican II, women's rights, the Vietnam War, racial and student unrest, that shook its foundations in that era.

We saw St. Nicholas change from a predominantly white school to a racially-mixed institution. There were very few minority students prior to the 1970s. Today black students occupy one-third of the desks at Pope John and we have a growing number of hispanics and other minorities. This has been good for the school and the kids.

Dorothy: Under the old system kids had to learn, or else! The typical classroom in the days before my daughter started teaching had 40-50 students and one teacher stayed with the same students all day long.

Ruth: With the new approaches introduced at St. Nick's in the 1970s, including Individually Guided Education (IGE), classes are smaller and students in most grades are grouped according to ability. They are routinely exposed to two or three different teachers in a day for math, science and language.

The kids need more individual help from teachers because, with both parents working in so many cases, homework assistance from mom and dad often isn't there.

Dorothy: I think IGE and other new methods are better able to assist slow learners and challenge gifted students.

Ruth: St. Nick's has other advantages that will continue to attract students, including religious education, a more disciplined environment and the teaching of special skills.

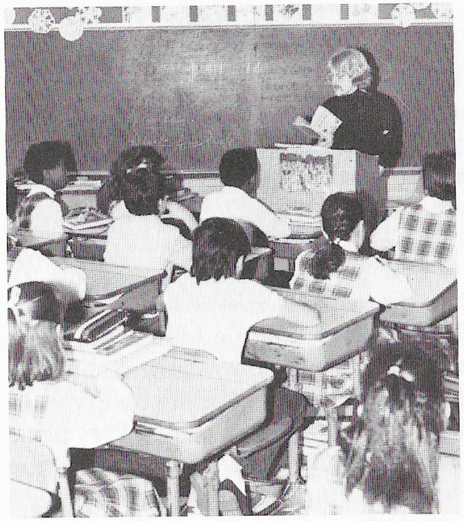
We are returning to a 'back to basics' approach at Pope John, with heavier concentration on reading skills and traditional mathematics.

I also hope priests will visit our classrooms more often for religious education. You can see the importance of it when second graders take part in reconciliation for the first time. They always line-up in front of the priest who has visited their classroom.

Dorothy: Paying the higher salaries necessary to attract top teachers will continue to be a problem for catholic schools in general, but I don't think money is a good teacher's only concern.

Ruth: I agree with both points. Money is important, but Pope John teachers benefit from closeness with the children that doesn't exist at other schools. Also, I think our teachers benefit from the professional support of the principal and other faculty members.

But our school has many needs as well. I think Pope John needs more computers for the students to use and additional special programs for the learning disabled. And as far as we teachers are concerned, I also hope the kids return to the old tradition of raising their hands before speaking in the classroom.



THE MERGER

By 1980 it **was clear that the traditional system of a multitude of Catholic grammar schools in Evanston would not be feasible forever. Rising costs and a decreasing student bodies forced some hard questions. "I couldn't imagine our parish without the school," said one veteran parishioner. So the priests and people from St. Mary's and St. Nicholas put their heads together in an effort to discover what they could imagine.**

Margaret McClory, a former Catholic school teacher and principal, has served on the St. Nicholas School Board. She and her husband Bob have a daughter who was in the last graduating class from St. Nicholas School. She is currently graduate admissions director at National College of Education.

I had a lot of time during Father Donald Cunningham's funeral last July to reflect on my work with him during the past few years and the irony of it all. He had wanted to have the school matter settled before he retired. Little did any of us know that just over a year later he would be in the great school house in the sky!

The creation of Pope John XXIII School was not an easy task. It was probably one of the most frustrating experiences I have had. It didn't come about casually. Way back in 1970 Fr. McDonagh established a Long Range Planning Committee as part of the St. Nicholas School Board. The Evanston Council of Catholic Education was formed including all the Catholic Schools in District 65. Their plan then was to insure a future for Catholic Education in Evanston. Sister Esther Hicks, later principal of St. Nick's, wrote her thesis as a master plan for this kind of cooperation but her ideas were ahead of their time. Fr. Cunningham certainly wasn't ready for it then!

POPE JOHN XXIII
SCHOOL

In May 1979 the St. Nicholas School Board initiated a long range planning process. When recommendations were made to the School board in 1981 the main one called for planning to be an on-going process and said dialogue should begin with the other parishes in Evanston.

We were never successful in getting St. Athanasius to join with us in this planning, and I have always regretted that. The opportunities with a three-school combination seemed to me to be endless. We began meeting with pastors, principals and representatives of both the St. Mary and St. Nicholas School Boards, parish councils and the parishes at large in October 1984. A representative of the Archdiocese School Office was also working with us, and although we often resented her prodding and pushing, in the end it was a helpful incentive to keep the process moving.

I guess I always believed the Spirit would guide us through these endless hours of meetings and would show us a light at the end of the tunnel. I kept waiting for things to clarify and to be able to say, "Yea, that's what we need to do!" It never happened. We met endlessly, studied all kinds of facts and figures, argued, got angry, sulked, changed our minds from one meeting to the next.But through it all we kept believing that it was all going to work out someway. It was not until the last meeting and the last vote that we really knew what the final decision would be. I experienced a sense that the Spirit really was there all the time working through this menagerie of people.

That wasn't the end however. Probably the most poignant memory I have of the entire year and a half was presenting the proposal to the parish council. They were open, receptive and very supportive. Then people from the audience began to speak of how their mothers and grandmothers had gone to St. Nicholas and of how now it would never be the same again. Some of them cried. The history and the heartache brought together at that moment nearly overwhelmed me. I remember going home that evening and wondering if it was all worthwhile or if we should just let the school continue as it was and die a natural death.

After the first year as Pope John XXIII School, I'm glad we stuck with it. I have great hope that parents in Evanston who want a Catholic education for their children will have that opportunity for a long time to come. It could never have happened without the hard work and struggle of so many people, not just people from the St. Nicholas and St. Mary planning committee but all those who took the decision, as hard as it was, and carried through on the immense task of making Pope John XXIII School a reality.

SPECIAL EDUCATION

The Vatican Council declared that "since every Christian has become a new creature by rebirth from water and the Holy Spirit, so that he may be called what he truly is, a child of God, he is entitled to a Christian education." In recent years it has become evident that some groups have been overlooked, due to the heavy concentration on parochial school needs and the mainstream Catholic population. Lately at St. Nicholas, some have sought to remedy that situation.

At the suggestion of a friend several years ago, William Janssens became interested in helping the handicapped. He now devotes many hours each week to the SPRED Centers at St. Nick's and also represents the archdiocese in carrying the word about SPRED to other parishes. A computer field engineer for TELEX, Bill and his wife Carol are 11-year veterans of the parish. In addition to raising their own two children, the couple has cared for seven foster children in their home. Both are involved in a number of other parish activities.

One way to measure the success of any parish program is to ask those who benefit how hard they would fight for its survival.

Participants in the SPRED program at St. Nicholas — both providers and recipients of its benefits — would fight like tigers to keep it part of our parish community for the next 100 years.

SPRED is the more recognizable name for the Special Religious Education Division of the Archdiocese of Chicago. Founded by a Chicago priest, Fr. Jim McCarthy, SPRED brings Christ and the sacraments to developmentally-handicapped people ranging from the learning disabled to the mentally impaired. Rather than struggle with all the clinical terminology, I refer to these wonderful people simply as my special friends.

While the SPRED centers at St. Nicholas have existed only for the last five of our first 100 years, I believe they have earned a special place in our parish history. In fact, St. Nick's was the very first parish on the North Shore to open a SPRED center and has successfully focused attention to this important work. Unfortunately, some parishes still have blinders on when it comes to helping their handicapped friends. That's because the easiest way to deal with the handicapped is to pretend they don't exist.

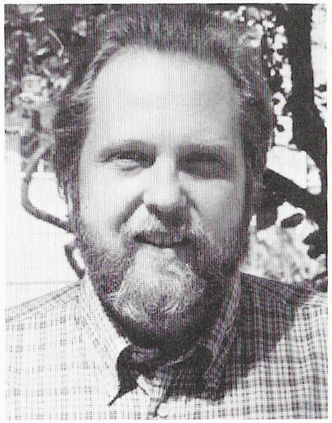
SPRED is a process that builds a loving and trusting relationship with God and other people. It is a crucial part of what we call mainstreaming . . . that is, the total process of including our handicapped friends in the community as contributing citizens.

It is important to remember that these people don't want to be regarded as "poor souls." They want to be seen as fellow children of God who deserve the chance to live life just as anyone else does.

At this writing there are eight handicapped friends, aged 11-17, served by our SPRED centers on Wednesday evenings and Saturday mornings. We had been using the kindergarten rooms at the school, but we recently moved to the rooms in the rectory basement. Location is critical because a quiet, comfortable environment must be created for the handicapped. It takes the SPRED teams more than an hour before each session to rearrange furniture and make other unique facilities.

One area is a sacred place where, with the presence of a Bible and a candle, we discuss life experiences and talk to God in a special way. Each friend has a helper from the SPRED team to guide the spiritual growth and interpersonal understanding. One of our friends, a victim of Down's Syndrome, is now serving Masses at St. Nick's and doing a fantastic job.

Eventually we hope to have a permanent location and more volunteers for the SPRED team. We ask volunteers for a two-year commitment because a training program is required and thoughtful preparation is needed before every session with our friends. However, I can assure you the rewards are worth far more than the time and effort invested.

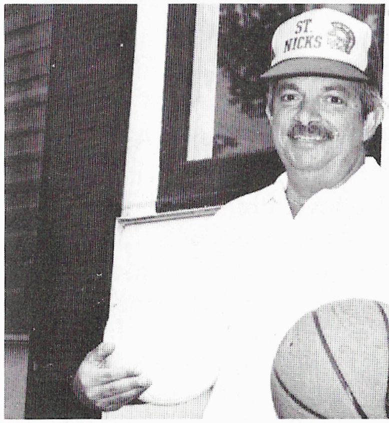


ATHLETICS

Parish spirit and morale gets a major boost from an active year-round athletic program. And one is made possible at St. Nick's through the Athletic Board, a committee of adult volunteers who go to extreme lengths to fund sports activity, rouse general interest, and have a good time in the process.

Len Tomasello has lived in the parish with his family for the past 16 years. He and his wife Sharon, who as a child attended St. Nicholas School as did their three children Vince, Jeff and Laura, served on the Athletic Board for 10 years. Len served as president of the Board from 1982 to 1984 and was a member of Christ Renews His Parish in 1980.

The Athletic Board was started in 1965, seven years before I ever got involved. From the beginning the main idea was to build school spirit through sports, not only among the students of St. Nicholas, but among their parents and the rest of the parish as well. Although the title sounds pretty professional, originally the board was a small group of guys, more recently with their wives, getting together informally once or twice a month in the parish library.



No money was to come from school tuition or from weekly collections or from any fundraisers other than those put on by the Athletic Board itself.

So we started out with Red Garter Night and it became the annual October dance and our biggest source of income. And then there was the annual pancake breakfast and the linen sale. Ah, the linen sale! — where we sold sheets, pillow cases, towels and the like at bargain prices. Tables were piled high with merchandise, some of it spilling over onto the floor. Huge banner-like signs waved above the tables and the whole scene had a Maxwell Street look. One of our most active parishioners was shocked by the display and in exasperation promised to donate an amount equal to the profit on the sale if the board would never run another one. When he learned of our $7,000 profit, we never heard another word.

After we accumulated a little money in the treasury, it was clear that an even greater problem was getting people to coach the teams. So much time was required of them during daytime hours. If it weren't for people like Roger Breit, George Hartman and Julie Pettinger, there would have been no sports programs at all. In fact, if Roger hadn't found a terrific bargain on the price of yellow and purple basketball uniforms, the school colors might still be yellow and blue!

As I think about it, the Athletic Board makes a pretty good impact on a lot of people in the parish. To start with, it's made my wife Sharon and I feel like we belong to something worthwhile. Plus, whatever sports program the kids participate in — boy's football or basketball, girl's basketball, volleyball or cheerleading — they all have an opportunity to develop whatever talent they have and do it within the rules of the game.

I remember one time that seemed to make all the work worthwhile. It happened in 1982 — the year the football team made it to the playoffs against St. Athanasius, our Trojans' arch-rivals. It wasn't only the game, it was what went on before and during. It seemed like half the parish lined up in their cars — streamers flapping, horns honking — for the caravan to Loyola field. The St. Nick side was filled with shouting parents and other parishioners. Even after we lost the championship, the excitement continued on and boosted the kids' spirits as though it were a win.

The whole thing turned into a happening, a coming together. It just seemed like that was what a parish was supposed to be, a coming together.

BINGO

One of the things **Vatican II did not talk about was bingo. Nevertheless, bingo, as a source of parish revenue, became a hot topic in the early 1970s. And it remains an issue of discussion today some 16 years after Friday night games were inaugurated here. Over those years many parishioners have given their time and talents (not to mention their dollars) to the cause, and bingo continues as an important provider of income.**

Neil Gaittens, with his wife Dee, has been a parishioner since 1962. Besides "calling" Bingo for 16 years, Neil was a member of the first Parish Council, and also served as vice president of the St. Nicholas Men's Club. He has since its beginning played a major role in fundraising through the annual Parish Playbill Directory.

You might say that Bingo began at St. Nicholas with a great deal of heat, so much so that the Fire Department came out with the hook and ladder clanging down the street followed right behind by the paramedics. It was 5:30 on the evening before the Friday night opening, and I had just put a duck on my barbeque when Fr. McDonagh called me to the Rectory to finalize some details. You can guess the rest. By the time I got back to my duck, the Fire Department and neighbors greeted me rather coolly and Dee and I quietly slipped away to dinner. ner.

As a matter of fact, over the years a little heat came from several directions. In the beginning — and this is about 1971 — the debate in Parish Council was pretty heated as to the propriety of the church getting involved in this method of raising funds. But with school deficit being as substantial as it was, even with the significant contribution from tuition, it was finally agreed that the St. Nicholas Men's Club (previously the Holy Name Society) would be the licensed sponsor. And that's how Bingo was born.

I guess it was because I spoke up at the Council meeting pushing the idea that Fr. McDonagh got me aside and said, "Neil, you have a beautiful voice. You're my caller." I had never played Bingo in my life, so that's when I began to feel the heat from another direction. I remember one night when after calling a game I inadvertently erased the numbers before all the "winners" cards had been checked. When 300 to 400 people begin to shout you get a little nervous. I thought I heard the word "kill," and for a minute I thought they were going to. After about five years I began to relax, and every once in a while I'd intentionally place a ball in the wrong numbered slot just to get a reaction and break the routine. After the roar would die down I'd ask, "You really expect beauty *and* brains?"

It's a different kind of heat that's really made Bingo the success it is. It's a warmth that springs from all the people that have made it work. It's the people who come to play a game they enjoy immensely, who come to be with others, banter among themselves, and maybe shout a little if that's what it takes to win.

Then there are the workers, the parishioners who come Friday after Friday, to sell cards, call back winners' numbers, serve food and soft drinks, cashier and count, sweep and wash up. All of this with a special warmth called love. I remember there were always a few of the sisters who would come over from the convent to help out, and afterwards would stop by and say to me, "You're doing great for the kids."

And when it comes right down to it that's what Bingo is all about. The kids.

COMMUNITY

"Efforts must be made," insisted Vatican II, "to encourage a sense of communty within the parish." It seemed like a great idea, but priests and people discovered that creating community out of the disparate parts of a large parish is no easy task. At St. Nicholas the many-layered move toward community has produced a host of new relationships and ministries.

Fr. Bill Flaherty came here in summer of 1976 as an associate. Before that he had served as an associate and lived at St. Laurence, St. John Berchmans, St. Basil's and Sacred Heart in Englewood. He also taught at Quigley, Niles College, and part time in the Permanent Diaconate Program and the Institute of Pastoral Studies at Loyola. For two years he was chairman of the Association of Chicago Priests. In December 1976 he became administrator of St. Nicholas and in March 1977 he became the pastor.

I have always felt that St. Nicholas is a very special parish. Not just special to me personally (which it is), but special in the archdiocese.

What is special is its repeated resilience in being open to waves of change. St. Nicholas was founded by a small, tight group of Luxembourg families who wanted a parish of their own. When the first church burned down, the people bounced back and built the beautiful building we now enjoy.

Dorothy Muldoon remembers in the late 1920s when her father Norman Muldoon was asked by Father Biermann to usher and collect seat money. The first Irishman at the door was a dramatic sign that the parish was no longer just for Luxembourgers. The parish now had boundaries and was open to all who lived within them.

St. Nicholas has changed as South Evanston has changed. Every big change has had its pain, struggle, and exhilaration.

I was very fortunate in following Fr. Andy McDonagh. During his years as pastor, he undertook some of the basic reforms called for by the Second Vatican Council. He laid the groundwork for local "collegiality" and shared decision making by starting the finance committee, the School Board, and the Parish Council. He also formed a parish staff and met regularly with them.

During the years I have been pastor, we have stayed with these basic structures. All major decisions and initiatives have been filtered through them, e.g. the beginning of CRHP and Renew, the chapel renovation, the Gruntathons and Parish Fund Raiser, the merging of the school, the bringing in of the soup kitchen, etc.

Every time there has been a change-over in the lay leadership groups or on the staff, I would wonder whether we would successfully replace those we were losing. But always we were blessed with gifted people who came forward and served.

In 1977-78 we learned from the Parish Evaluation Project that two of the top concerns among parishioners were spirituality and community. The close feeling of the ethnic parish and the warmth of its piety

forms were on the wane. A big slice of people had stopped coming regularly to Sunday Mass. Something was missing. It was that survey that led to our adopting the CRHP and Renew programs.

Both programs were an innovation. They invited us to talk with others in a personal way about how faith in Christ influenced our lives. "Are you sure this is Catholic?" was a question at the first men's CRHP weekend.

Both programs were energizing for those who participated. And they poured a lot of life and enthusiasm into the parish. What will carry on has yet to emerge. The diversity and turnover of parisioners still make building community a constant challenge.

It was not so long ago that the rectory was filled with priests and the convent with sisters who were serving the parish and school. Some of that was still in place when I came to St. Nick's. Now it is rapidly becoming part of the "old church" that comes up for conversation when someone is feeling nostalgic. Like it or not, we have been plunged into new ways of thinking about and doing ministry.

Merging our school with St. Mary's went amazingly well because there was preparation for it and we had parishioners who were willing to be involved in the process. The ministries of reaching out to help others began and continues in groups like the Ladies of Charity and St. Vincent de Paul Society. Their spirit prepared us for new lay groups doing ministry like the Ministers of Care and the RCIA, and to opening up the social hall to the EEAC soup kitchen.

You don't have to pretend to be "somebody" to belong to St. Nick's or to do ministry here. There are plenty of "walking wounded" around and many of us admit to being among them. "Called to compassion" is more than a centennial slogan among us. It is a daily invitation.

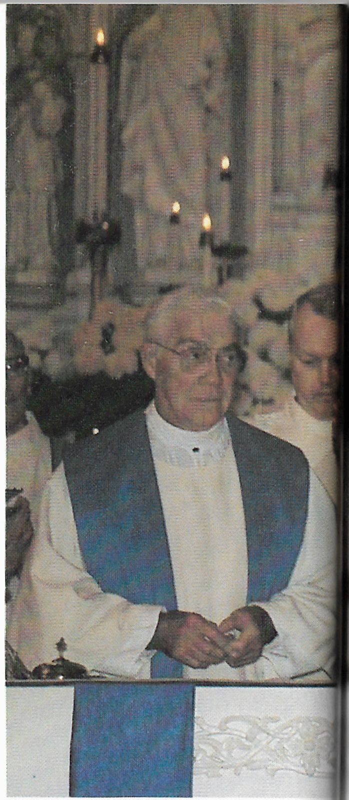
These are tough days for parishes and the struggle to survive is enough to make any place pretty "parochial." I am proud that St. Nick's has had a Peace and Justice Committee to prod us to relate to the issues of the larger world and that through EEAC we have attempted to take ecumenism seriously.

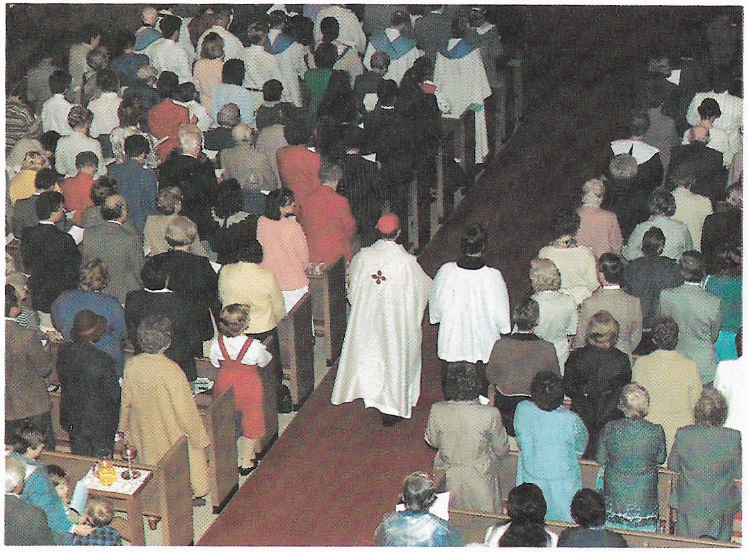
The way most people experience parish in an ongoing way is through Sunday Mass. We have always had liturgy and music groups that have worked hard and long. It would be nice to say that all the problems of the liturgy have been solved. But the liturgy among other things is also us. We still have problems with one another. What is inspiring to some is an intrusion or bore to others. Once in a while we have a Mass when everyone agrees it was something special, an event when we all felt the presence and love of Christ. That's a great grace.

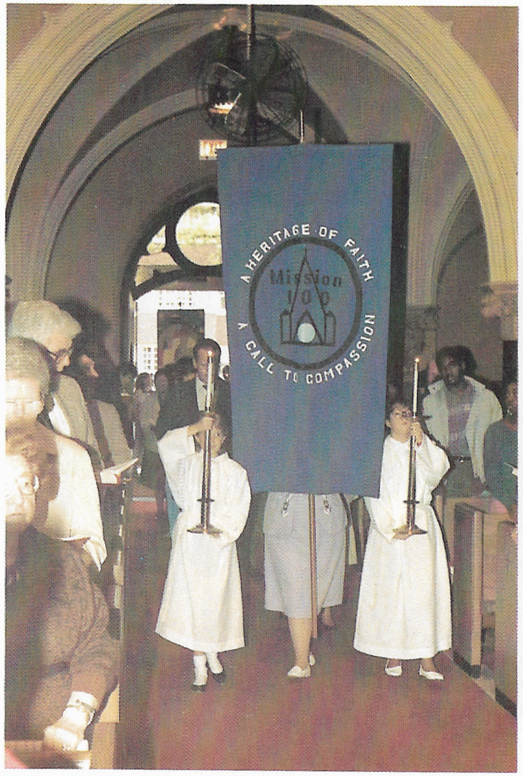
For me St. Nick's has been anything but "all problems." I have loved being pastor here. I got to do all kinds of things I enjoy doing. I got to preside at the Eucharist; administer the sacraments; talk about Jesus and the Scriptures; watch people grow in faith, leadership and ministry; observe friendships and small communities develop; be at important and interesting meetings where tough decisions were made; write a play; be with the children and watch some of them grow up; see the chapel be renovated; pay most of our bills; come to know members and clergy of other churches and cooperate with them in EEAC; live with great priests; work with dedicated staffs; listen to a marvelous assortment of characters; take pictures of beautiful faces; laugh at the funniest things you can imagine; groan at sickness and homelessness; cry at death; be inspired by extraordinary faith of ordinary people; and receive affection and love from wonderful friends.

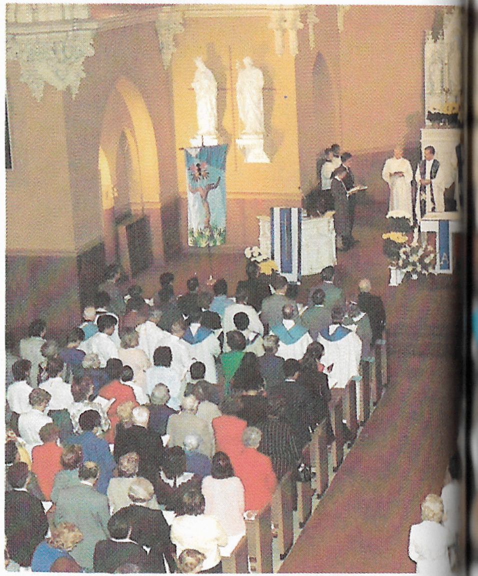
As pastor I realize I have known only a little bit about the parish. So much of its life goes on beyond what I see. What has concerned and worried me may not even be all that important to God. I'll soon enough find out. But every day I have seen the goodness of people and occasionally I have even had a glimpse of the holiness of some of our saints. We do have good people (warts and all) and we do have saints. That's something worth celebrating.

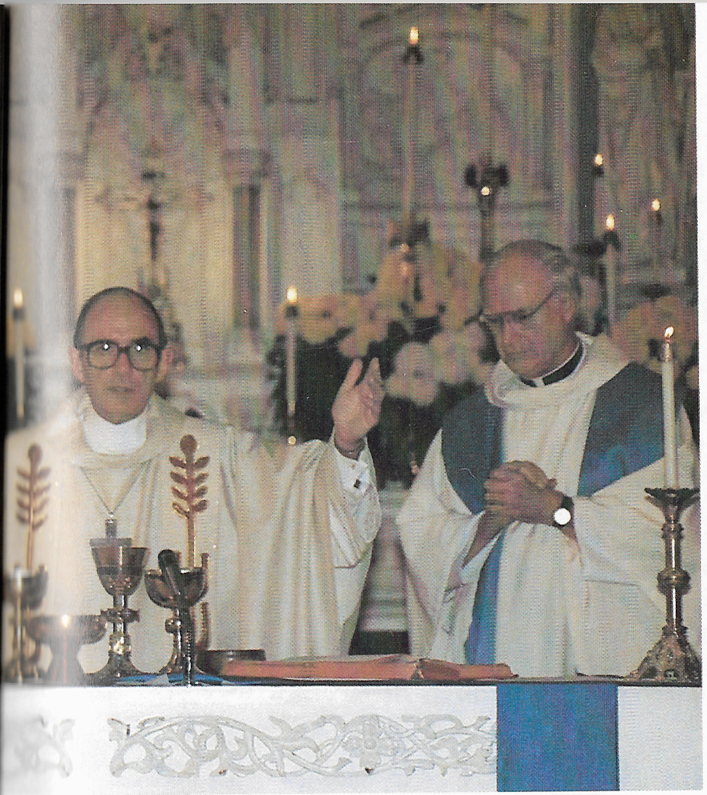
On September 20, 1987, the parish celebrated the blessings of 100 years. Cardinal Joseph Bernardin was the guest of honor. Parishioners, guests from the community, and members of other churches filled the pews, while our two choirs filled the air with festive music. "Wasn't it wonderful to have a full church and a bit of that old triumphal liturgy!" commented one veteran churchgoer.

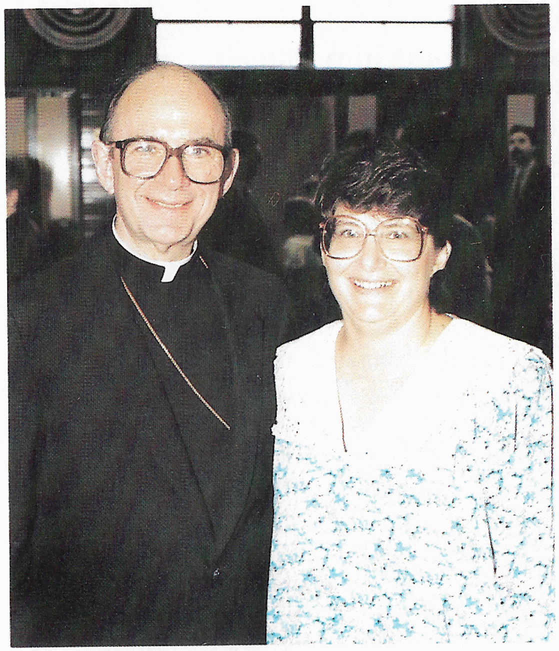





A HERITAGE OF FAITH
Mission 100
A CALL TO COMPASSION







NEWCOMERS

"In our times," said the Vatican Council, "a special obligation binds us to make ourselves the neighbor of absolutely every person and of actively helping him when he comes across our path . . . 'As long as you did it for these, the least of my brethren, you did it for me'." To a far greater degree than many Chicago parishes, St. Nicholas in the last 15 years has been transformed into a multi-racial, multi-ethnic community. The parish has responded to the challenge, opening itself up as never before.

Like many other Filipinos in this area, Ken and Felly Basa are professionals. Ken is a chemist with a graduate degree from IIT. Felly is an M.D., who after a residency in Spain specializing in diseases of the eyes, ears, and throat, has served on the staffs of Cook County, Henrotin and other local hospitals clinics. They have four adult sons: Raphael, Michael, Paul, and Andrew. They have lived in St. Nicholas for 25 years.

Felly: I came to this country at a good time. People went out of their way to be nice to me. There weren't so many Filipinos coming over in those days.

Ken: Filipinos coming in now have it much harder. Even doctors and other professionals. They have to take these impossible examinations which are made up to keep them out.

Felly: They are suffering the prejudice most newcomers have to go through everywhere. It was different for us when we moved into St. Nick's. We were fortunate. All of our neighbors were nice to us. Ken got active in the parish when our first boy became a boy scout in 1964. He worked with the scouts until 1980 when our son Andrew made Eagle Scout.

Ken: We're glad we raised our sons in St. Nick's. Like other parents, I suppose we wish they were closer to the Church. Felly's father was a very religious man.

Felly: He was Fourth Degree in the Knights of Columbus. He was a very prayerful man and went to Mass and Communion every day.

Ken: One of our sons was away from all religion for a while and then he became a born again Christian. Now he's an ordained minister in a fundamentalist church and has his own small congregation.

Felly: He's a very good boy.

Ken: Filipinos are joiners. Felly is very well known in the Filipino community. She belongs to several medical associations. Many Filipinos call her "Mother" and come to her for advice.

Felly: Yes, they do. I love it. They come to me and call me "Mother."

Ken: I've been in the parish choir for 12 years. It was a big day for me when some of us sung at the Mass with the pope in Grant Park. How many people get to sing for the pope? It was also special to sing at the Centennial Mass with Cardinal Bernardin.

Felly: Ken loves the choir.

Ken: I also like our centennial motto, especially the second part — "A Call to Compassion." There are so many people out there who are hurting who need compassion and kindness.

Felly: Yes, kindness, kindness. How grateful we are for kindness.

Priests And Religious Who Have Served St. Nicholas 1887-1987

PASTORS:

Rev. Otto Groenebaum
Rev. Leo Peter Biermann
Rev. William Mockenhaupt
Rev. Peter Engeln
Rev. Charles J. Diemer
Rev. Kenneth D. Hofmann
Rev. Andrew J. McDonagh
Rev. William J. Flaherty

ASSOCIATES:

William Faber
Louis J. Maiworm
A.F. Korthals
Dominic Diederich
George Wunder
F.L. Kavelage
Raymond DeMuth
Robert Stoeckel
Charles Koratke
Nicholas Norman
Richard J. Bermingham
A.J. Hinterberger
William P. Casey
Bernard G. Guirsch
Paul Benson
Gerard Weber
Edward Kniewel
Charles Long
William D. Fisher
James P. Sullivan
Joseph T. LeVoy
Leo F. Carton
Charles Diemer
Jerome Klug
William J. White
James Doyle
Bert Kempkes
Robert Mair
John J. Higgins
Paul Yu, S.J.
William Gubbins
Patrick J. Farrell
John O'Malley, S.J.
Joseph Mulcrone
John Zimmerman
William Moriarity
William J. Flaherty
John Kobus
William G. Kenneally
Richard E. Bulwith
Charles Bauman, S.J.
Bart Winters
James Jarzembowski
David Heale
Michael Burns
Barry McDermott

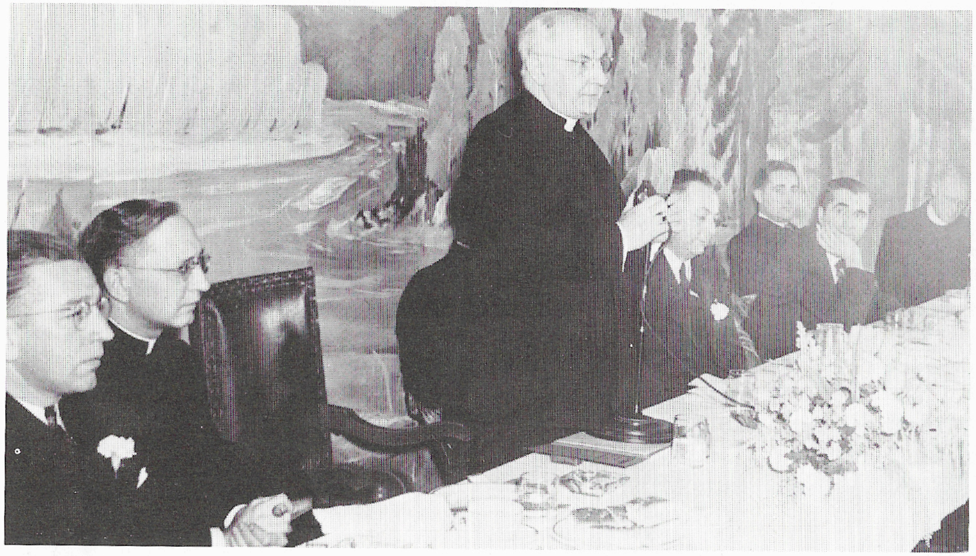
DEACONS:

John Mellon
John Arndt

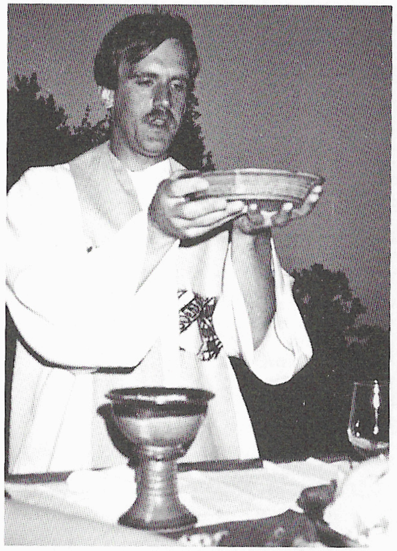
RELIGIOUS

SISTERS:

Aurelia
Seraphica
Pius
Damian
Justine
Crescentia
Aquilina
Kostka
Casimir
Alberta
Wilhelmina
Irene
Cordula
Winifred
Cherubim
Victorina
Pudentiana
Martha
Barbara
Martine
Vera
Columba
Loretta
Bernadette
Pauline
Carina
Gaudentia
Gebhard
Huberta
Leonilla
Eugenia
Ida
Corona
Meinard
Leo
Kostka
Anna
Valeria
Adeline
Augusta
Roman
Fabiola
Oliva
Blanche
Appolinaris
Rogeria
Agnes
Lucia
Magdalen
Walburga
Protasia
Agnese
Cyril
Gertrudis
Agnesine
Alphonsa
Ancilla
Agnella
Pulcheria
Eugene
Madeleine
Athanasia
Philippa
Candida
Antoinette
Theophane
Felicia
Theodore
DeSales
Amabilis
Aquinata
Helen
Adelia
Eileen
Imelda
Priscilla
Ambrosine
Ronalda
Rita
Millicent
Rose
Electa
Bernarda
Bridgetine
Marciana
Richard
Patricia Ann
Edwardine
Margaret
Stella
Jane Frances
Gertrude
Alice
Rosemary Hoeffel
Melissa Grimme
Anaclete Entringer
Rosine Denning
Edith Brotz
Lois Karlin
Agnes Ann Carroll
Alexine Tanvas
Camilla Wirtz
Irene Gussert
Colombiere Revelant
Maralyn Homiak
Mary Rita Golias
Mel Orford
Agnes Louise Paulus
Wilhelma Hook
Margaretta Ehrlich
Mary Daniel Egan
Mary Dennis McMahon
Ursulina Lajuenesse
Rosalie Beyer
Camille
Agnes Kircher
Cabrini Walters
Patricia Ann
Joan of Arc Dupras
Jocile Rosswurm
Alice Marolf
Irma Reichling
Rita Clare Holland
Dianne Bergant
Loleta Weyers
Paulina Meis
Celine Heidt
Teresa Barman
Carla Crave
Reginald Hruz
Elizabeth Boland
Antholine
Catha
Aloysius
Dolorosa Beyer
Geraldine Nee
Agnes Clare Heiss
Ann Walters
Jane Remondino
Mary Pius
Petra Wosikowski
Agna
Mary Beth Wilhelm
Berard
Mary Martin Voglewede
Jane Kraus
Virginia Murphy
Jean Marie Barrett
Mary Stephen
Claudine McCormick
Andrea Koch
Gertrude Kamp
Ruth McCarron
Virginia Adler
Rose Clare Ehrlich
Marie Endres
Daniel Weinzierl
Esther Hicks
Sharon Pollnow
Marilyn Koch
Mary Louise Pfannenstiel
Mary Frances Schug
Karen Gianforte
Sharon Hilbert
Suzanne Flanders
Jane Sorenson
Rose Schroedl
Clare Lawlor
Jeanne Kliejunas
Regis LePine
Judith Vander Grinten
Mary Henry Didier
Julie Ann Krahl
Jean Salchert
Denise Herrmann
Mary Cullen
Alice Meis
Becky Doyle
Helen Pape
Beatrice Lindsay
Deborah Walter


Cardinal Stritch speaking at Holy Name Society Breakfast — 1941

Fr. Tom Nestor and Jamiel Briet – picnic — 1987


Fr. Bart Winters

Deacon John Arndt

Fr. Joe Mulchrone and friends

Sisters at St. Nicholas School — 1941

Sr. Esther Hicks

Sr. Denise Herrmann

Sr. Beatrice Lindsay

Sr. Mary Henry Didier

Sr. Suzanne Flanders

Fr. Dick Bulwith

Fr. Bill Kenneally and friend

Sr. Virginia Adler, Pat Reardon and Sr. Clare Lawlor

Deacon John Mellon

INTO THE FUTURE

There are four-thousand of us who call St. Nicholas our parish. Our lives have many different centers. We recognize our social diversity — ethnically, economically, politically, educationally. This diversity, once causing uneasiness for some of us, is now viewed as a blessing by many of us. While there are a great many groups that parishioners are a part of, or identify with, we must see St. Nicholas as more than a convenient conglomeration of people, we must recognize that Christ is our focus.

Our mission is to gather under a common faith in Christ. St. Nicholas is a local community of the world-wide Catholic Church, and mirrors the diversity of the Church in the Chicago Archdiocese. We are a community that is inclusive of all, welcoming as members the young, the elderly, the poor, the affluent, the handicapped, the able, the blacks, whites and browns, those who are different, those who are alike. As a community, let us be ever mindful of our changing times and show a willingness to accept and embrace these changes. This community truly exists when we come together to share the presence of Christ.

Luxembourger, Black, Filipino, Haitian, German, Pole, Irish, Catholic, Christian, Evanstonian, Liberal, Conservative, old-timer, teen-ager, homemaker, breadwinner, handicapped — these are just some of the answers we might give to the question: Who are you?

In the future, let each of us resoundingly answer: I am a part of the St. Nicholas community. I bring what I am, what I do, what I know. I present my weaknesses and my strengths. I bring all this to share at the table of Christ, in His presence.

I recognize that the existence of St. Nicholas is the result of contributions of time, talent, and treasure from every parishioner. I will try to develop myself to better serve this community, in whatever way I may be called, and I will pray and urge that others do the same.

I will encourage our children to lead Christian lives. I will teach them by word and example how a Christian life may be attained in our age.

I will bring the basic tenets of the Christian ideal to bear in my every day life.

I will seek out differences in others. I will receive friendship from someone of a different race or culture. I will seek to learn from the person who fights a physical or mental shortcoming. I will experience hospitality from someone without a home.

These are my neighbors, my fellow parishioners. By wrestling with our differences I will find that we are alike, and I can bear witness to Christ's presence at St.Nicholas parish.

From St. Nicholas Centennial Mission Statement

Crown Prince Henri and Crown Princess Maria Teresa

Our congratulations and best wishes go to the parishioners at Saint Nicholas Church of Evanston on the centennial celebration of its foundation.

I understand that many of my compatriots who emigrated more than a century ago have been instrumental in the foundation of Saint Nicholas Parish.

At the same time the Luxembourg Brotherhood of America celebrates its centennial, it is my privilege to unveil a plaque, to be fixed forever on the walls of the church and commemorating the century-long friendship of our two nations.

Henri, Hereditary
Grand Duke
of Luxembourg

Congratulations
to
St. Nicholas Church
on their 100th Anniversary

Luxembourg Brotherhood of America
Chartered 100 years
October 10, 1887

Congratulations and Best Wishes
to
St. Nicholas Parish
on its
100th Anniversary

Hall's Rental Service

To Rent Fine Party Equipment

3950 Devon Ave. 982-9200

DONNELLAN FITZGERALD
FRANKLIN

FUNERAL HOMES

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1571 Maple Avenue
Telephone 869-2900

SKOKIE
10045 Skokie Boulevard
Telephone 675-1990

Congratulations to
St. Nicholas Church
on your
Centennial year.

Wishing our community parish
a happy and healthy
celebration.

St. Francis
Hospital of Evanston
355 Ridge Avenue
Evanston, Illinois 60202
312-492-4000

- St. Francis Hospital
- St. Francis Extended Care Center
- St. Francis Health Center/Lincolnwood
- Women's Health Center
- Mobile Medical Care
- St. Francis Hospital School of Nursing

Best Wishes To Our
Northern Neighbors

St. Margaret Mary Parish
Chicago

Congratulations to St. Nicholas
Parish Family and Fr. Bill
On Your 100th Anniversary

From

Saint Mary of the Woods Parish Family
Father Andy McDonagh

Congratulations
To The People of St. Nicholas Church — Evanston
On the Occasion of Your 100th Anniversary
From the People of St. Jerome Church — East Rogers Park!

Rev. E. Michael Rochford — pastor
Rev. Fred L. Brandstrader — associate pastor

Congratulations To
St. Nicholas Parish

From

Saints Faith, Hope and Charity Parish

Msgr. Eugene F. Lyons, Pastor;
Rev. Cornelius O. Sullivan; Rev. Terrance S. McNicholas;
Rev. John J. McMahon; Rev. Paul H. Wachdorf

THE PARISHIONERS and STAFF
of
ST. MARY'S FAITH
COMMUNITY,
Evanston,

THANK GOD for the ONE HUNDRED FAITH-FILLED YEARS of our SISTERS and BROTHERS who have been, and who are ST. NICHOLAS PARISH COMMUNITY!

With the HOLY SPIRIT, let us continue to collaborate in the upbuilding of GOD'S PEOPLE as we grow toward your BICENTENNIAL CELEBRATION!

CONGRATULATIONS, ST. NICHOLAS!!!

We're proud to be part of your history for 93 years!

The Sisters of St. Agnes

Sr. Beatrice Lindsay
Sr. Esther Hicks, C.S.A.
Sr. Denise Herrmann, CSA.
Sr Suzanne Flanders CSA
Sr. Deborah Walter, CSA
Sr. Helen Pape, C.S.A.
Sr. Clare Lawlor, CSA
Sr. Regina LePine, C.S.A.
Sr Alice Meis

Congregation of the Sisters of Saint Agnes

STATEMENT OF MISSION

We, the Sisters of St. Agnes, participate in the mission of Christ by joyful service in the Church, always aware that we, too are among the needy and are enriched by those we serve. Inspired by our founders — by the missionary zeal of Father Caspar Rehrl, the courageous initiative of Mother Agnes Hazotte and the spiritual influence of Father Francis Haas — we continue to respond in our own times to those whose faith life or human dignity is threatened.

We strive to minister with simplicity and hospitality in the fields of education, health care, pastoral ministry and social service. In all we do we endeavor to:

. . . promote justice for the economically poor, for whom we have made a preferential option;
. . . further the role of women in the Church and in society;
. . . collaborate with the laity, other religious, the clergy and those of other faith traditions.

Rooted in Christ through prayer and worship we serve in both rural and urban settings throughout the United States and in Latin America. Love binds us together, and by sharing our lives and our faith in community, we support one another to live with singleness of purpose; that among us and in our world the Risen Christ be discovered and revealed.

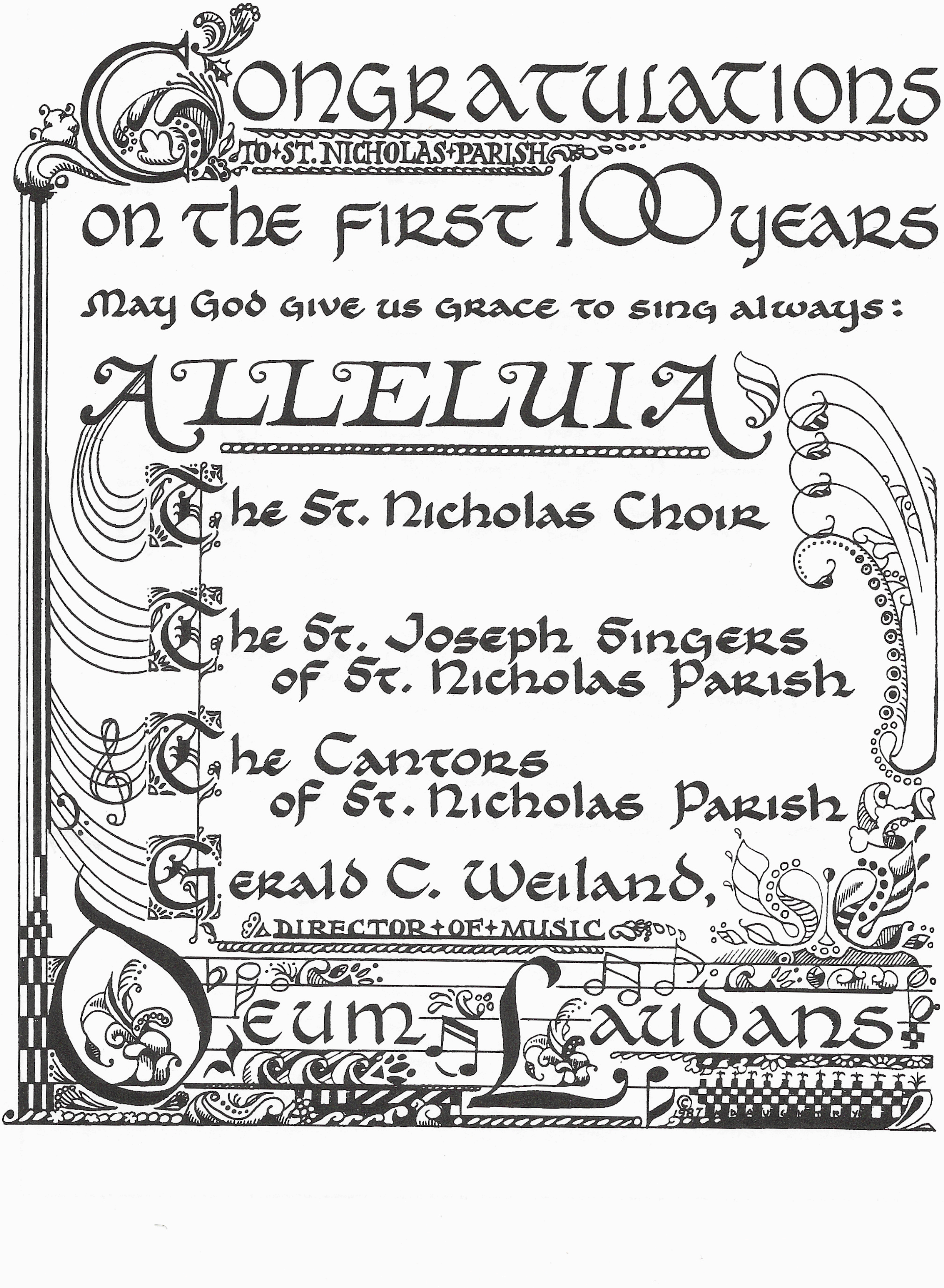
1986

— The Sisters of St. Agnes serve in education, health care, social work, and parish ministry in 20 states in the USA and in Nicaragua.

ST. NICHOLAS CATHOLIC WOMEN'S CLUB

Women serving the parish
for 100 years

Centennial Congratulations



CONGRATULATIONS

TO ST. NICHOLAS PARISH

ON THE FIRST 100 YEARS

May God give us grace to sing always:

ALLELUIA

The St. Nicholas Choir

The St. Joseph Singers
of St. Nicholas Parish

The Cantors
of St. Nicholas Parish

Gerald C. Weiland,
DIRECTOR OF MUSIC

Deum Laudans!

©1987 DAUGHERTY

In Loving Memory of My
Husband,
Joseph C. Zuercher
and My Father-in-law
Clement E. Zuercher
Who Have Served St. Nicholas
Parish
as Trustees

Irene K. Zuercher

A centenary is a time for remembering, forgiving and looking forward. Personally, I remember St. Nick's and am grateful to the people for the formation they gave me in the meaning of priesthood. I hope that those I might have treated harshly have forgiven or forgotten me, and I look forward to seeing the parish flourish for another one hundred years.

Fr. Gerard P. Weber

HAPPY ONE-HUNDREDTH SAINT NICHOLAS

thank you for twenty-five of your beautiful years

The Spellman Family

Harry, Jr., Cheryl and Jennifer
Charley, Suzy, Caitlan and Maura
Mark, Bridget and Alexander
Mike and Kathy
Ann
Grace Hill
Harry and Nancy

To Our St. Nicholas Family
Thank You For Sharing God's Gifts of
Faith, Hope and Love
With Us

Tom, Susette, Jeannette, Susan, Heather
Becky and James
Payne

Happy Anniversary
Best Wishes for the Future

In Loving Memory of My
Husband
Edward A. Monoscalco

SAINT NICHOLAS PARISH —

a wonderful place for a family to grow.

Best Wishes from three generations of McCourts:

Jim & Charlotte
Patrick & Rita
Colin
Michael
Sean & Jane
Kate
Keely
Kerry
Brian & Bridget
Kevin & Jenny

Congratulations To
St. Nicholas Parish
from
John and Marie Luft

With Warmest Personal Regards To the Parish Family of St. Nicholas

The Most Reverend
Wilton D. Gregory
Auxiliary Bishop of Chicago

Congratulations From Your
Neighbors of
St. Athanasius Parish

Thanks for a *Great* Seven Years —

and Best Wishes for the Next Hundred!

Kathleen M. Brennan

9593 Cypress Park Way
Boynton Beach, Florida 33437

(come on down and see me sometime)

Congratulations to St. Nicholas Parish
Upon the Occasion of the Centennial Celebration

**Dr. Thomas J. Chorba, Susan,
Margaret,
Mary, Stephen, Melanie and Clare**

Thank you, Uncle Bill for what you
have meant to us.
Thank you, people of St. Nicholas
for
what you have meant to Uncle Bill.

Paul — John and Patti — Michael
and Elizabeth
William — Kathy — Peggy —
Danny — Amy
Patty
Ann and Paul

THANKS TO ALL
THE WONDERFUL
PEOPLE OF ST. NICKS.
I WILL ALWAYS CHERISH
OUR YEARS TOGETHER
AND REMEMBER YOU
WITH LOVE.

— FR. BILL FLAHERTY

“MY HOUSE IS A HOUSE OF PRAYER”

Jesus quoted the prophet, Isaiah, just before he threw out those who had trivialized the temple.

St. Nicholas church building is in need of restoration to reclaim its dignity as our House of Prayer.

Built in 1906 for seventy thousand dollars, the recognized landmark is in dire need of corrective cleaning and construction. Both the exterior and interior of its majestic tower must be repaired. Additional roof and gutter work as well as interior improvements in the church should be initiated.

YOUR FINANCIAL SUPPORT OF THE CENTENNIAL CAPITAL IMPROVEMENT CAMPAIGN WILL ENSURE THE SURVIVAL OF OUR HOUSE OF PRAYER WELL INTO ITS NEXT CENTURY!

Let your gift be a sign of gratitude to God, the Gracious Giver of all you have received!

We Love
ST. NICHOLAS

The Curtins

MARCQUIS

Sante Fe **New Mexico**

TO THE FUTURE OF SAINT NICHOLAS PARISH:
MAY HISTORY REPEAT ITSELF

With great appreciation for our special 16 years in your loving fellowship

The Corrado's

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DEPENDABLE, PROFESSIONAL DJ's

GREAT VARIETY! **REASONABLE RATES!**

★ *WEDDINGS and ANNIVERSARIES*
★ *BIRTHDAYS and GRADUATIONS*
★ *HOLIDAYS and ANY SPECIAL EVENT*

PROUD TO SERVE ST. NICHOLAS PARISH

10% DISCOUNT TO ALL PARISHIONERS THRU JANUARY '88.

475-5023 (Rob)

Compliments
of
a
Parishioner

Congratulations
from
Mike and Nancy Flaherty

Fine Framing & Art Supplies

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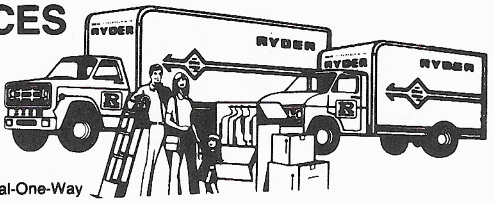

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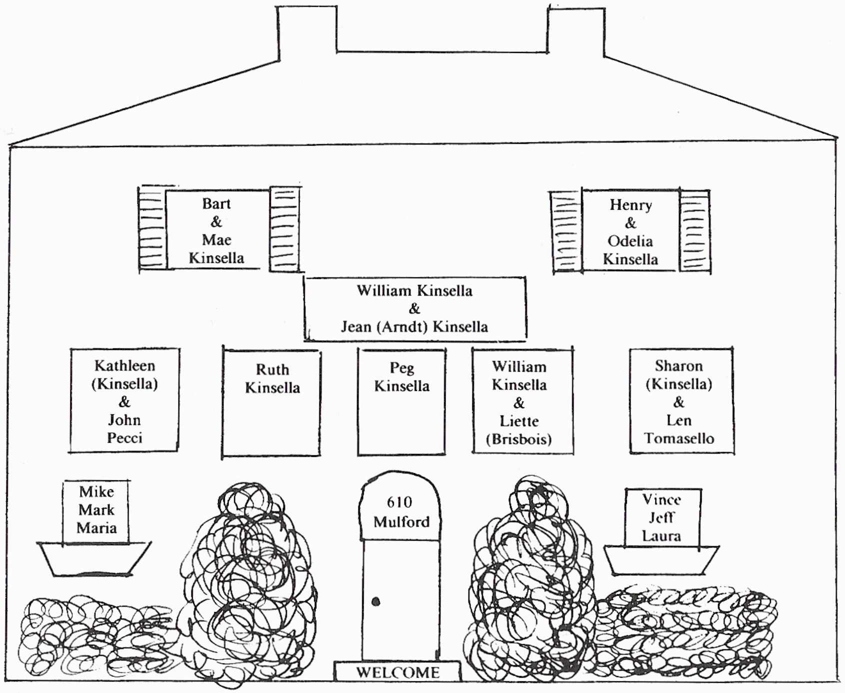
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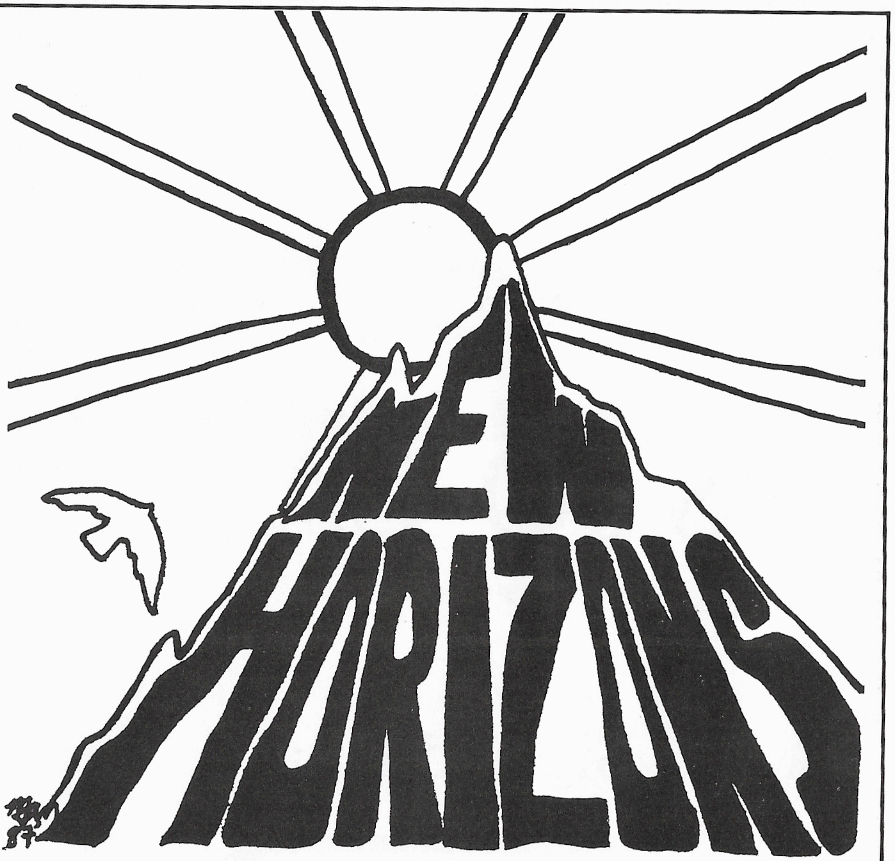

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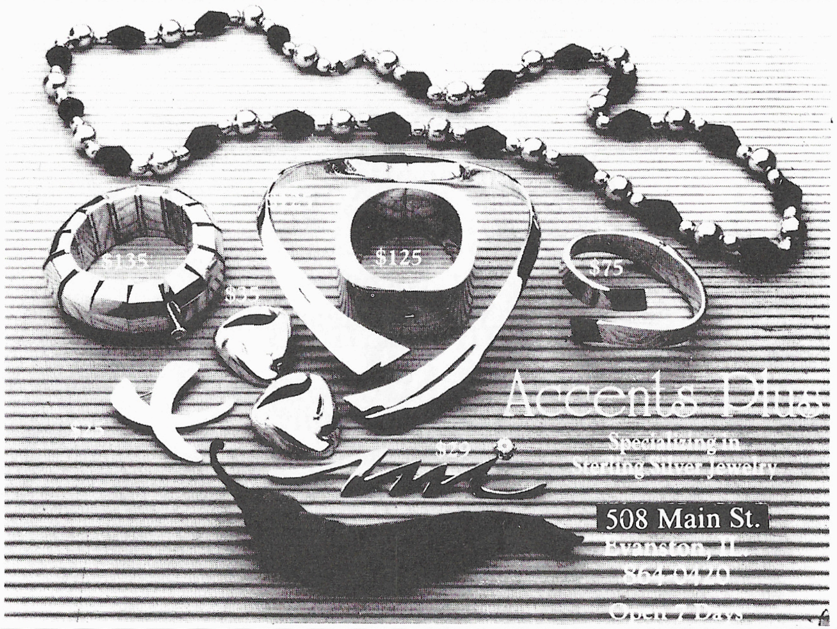

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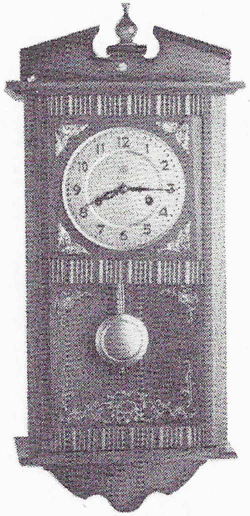

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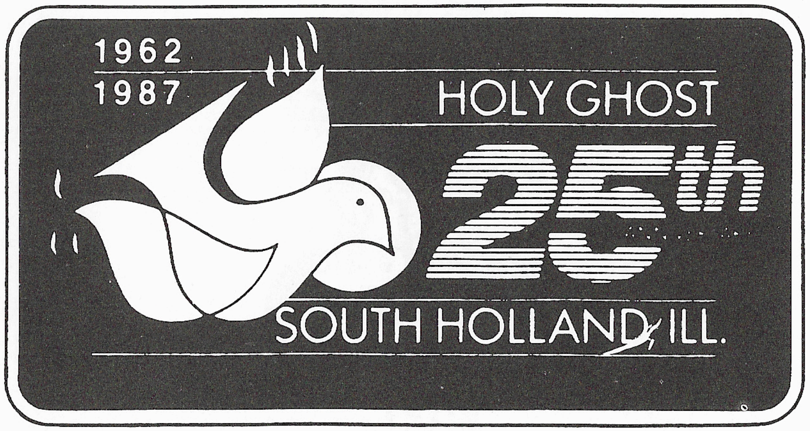
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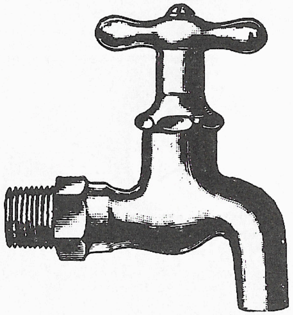

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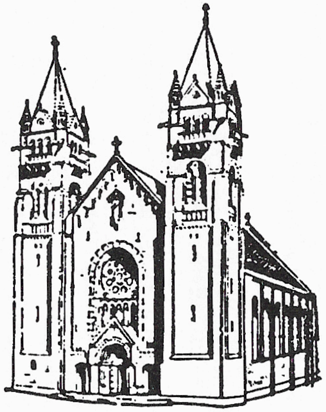

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The Ruel Family
St. Hilary Parish
St. Matthew's Church
Mr. and Mrs. Joseph Sanhamel
Georgette Even Savino
Mike and Barbara Schiltz
Lee Schimberg
The Seul Family
The Scher Family
Florence and Marge Scholl
The D. Schwegel Family
Nick and Marcella Schwind
Rev. William J. Sheridan
Edward and Helen Signatur
Jain and Malik Simmons
Rev. Edward J. Slattery
The Staes Family
P. M. Thomas Family
Marcia and George Unterlander
Patrick and Mary Lou Voitik
Carl and Joan Wallemark and Tabo
Maria and Joseph Wandel
Ellen Marie Wcislo
The Welsh-Phillips Family
The Jack A. Miller Family
Len and Rita Wiltgen
Mr. and Mrs. LeRoy Witty
Dr. Karl H. Zimmer
Julia Rita Zygowicz
The Kinsella Family
Mrs. Beatrice Koebele
Joe and Marge Erickson McDevitt Family
Dorothy Franklin, RSCJ
Norman and Kay Muldoon
The Syfu Family
Fr. Thomas Tivy
Patricia W. Wolf
The Hanna Family
The Palmer Family
Carlos and Barbara Saavedra
Susan and Don Oline
The Hubert Homan Family
The Dougherty Family
Tom and Suzanne Riordan Cosgrove and Family
St. Nicholas Medical Mission
Marian Schieber and twin Sister Martha
The Hubert Koob Family
The Family of Peter and Catherine May
The Reed Family
Mr. and Mrs. Edwin Porre
Fr. Robert Mair
Joy C. K. Pennington
Robin M. Pennington
D. Ashley Pennington

REMEMBRANCES

Anthony Ferrone 10-18-1879 to 9-7-60 and Maria Ferrone 1-10-1891 to 7-23-68: In Happy Memory of our Loving Parents.

Nicholas Mersch, 1886 to 1951 and Adeline Mersch, 1896 to 1964.

Margaret Winkels, 11-12-11 to 2-21-84 and Edward Winkels, 6-9-09 to 5-77-84: God Bless Them.

Hubert A. Homan, Jr., 10-4-21 to 3-24-83: Your Family Keeps You In Their Thoughts and Prayers.

Ottilia Fischer, 3-31-06 to 6-7-80: May Her Soul and the Souls of All the Faithful Departed Through the Mercy of God Rest in Peace. Amen.

Lucille Brucher, 11-2-11 to 5-30-87: Class of 1926.

In Loving Memory and Gratitude of the Koob Family.
In Loving Memory and Gratitude of the Schieber Family.
In Loving Memory and Gratitude of the Treff Family.

Albert L. Kirch, 3-17-1893 to 1-21-87 and Helen R. Kirch, 5-25-1896 to 3-8-87: In Loving Memory of Dear Parents.

Claire Strimel Coleman, 10-12-19 to 4-6-87: We Fondly Remember our Dearest Mother from Michael & Patricia Coleman.

Virginia Sue Cotseres, 10-28-39 to 5-4-87: With Love Always, John.

Bernard V. Doepp, 5-22-08 to 2-23-83: Beloved Husband and Father.

Wilbur Olson, 10-4-02 to 4-16-84: In Memory of Our Dad from Pat Dolan and Peg Forrest.

Jennie M. Johnston, 9-15-1896 to 4-8-87: In Loving Memory of Peter Christian Hansen, Pilot 1954

John V. Hellgeth, 1894-1950 — Peace
Evelyn Lea Morrow, 1964-1983 — Peace

Frank Peiffer, 11-30-1885 to 2-5-55 and Margaret Peiffer, 6-4-1893 to 1-29-76: Parents of Rosemarie Hellman

Edward J. Hennessy, 5-12-12 to 10-5-82: In Memory

Loretta C. Flinn, 4-10-15 to 1-8-87 and Joseph H. Flinn, 7-21-12 to 8-16-187: May They Rest in Peace — from Pat, Margot, Geri, Jane and John Flinn

In Loving Memory of Peter J. Meehan, Sr., 11-12-09 to 2-12-87.

Sam Mercurio, 11-2-1892 to 6-3-61 and Mrs. Freida Mercurio, 2-29-1900 to 1-6-75: Sam, Maintenance Man and School Bus Driver at St. Nick's 1932-1957.

In Loving Memory of My Husband, Patrick Morrison, 3-17-29 to 5-30-86.

Ann C. O'Gara, 1921-1981: Completed 33 years at St. Nicholas, 9-8-87.

In loving memory of Toichi (1898-1961) and Sei Okano (1898-1983).

Mr. John A. Plociennik 12-1-08 to 8-1-64 — God's Love and Peace Surround You; Mine, Too!

John R. Powers, 21-4-66 to 4-26-84

James T. Ryan, Sr., 6-19-06 to 6-4-82 — In Loving Memory

George Schmitt, 1-15-78 to 3-27-54 and Gertrude Schmitt, 1-8-1880 to 2-7-52 — Custodians of St. Nicholas Church for 14 years.

Rita A. Schular, 3-30-82 and Mary L. Schular, 7-12-85 — To You Who Gave So Much For Me.

In Memory of Antoinette L. Brockman, 1913 to 1987

Edward L. Staes, 8-22-13 to 10-14-74 — Rest In Peace

Caroline Stotz, 8-30-1899 — In Loving Remembrance

The Frank Stotz Family — In Loving Remembrance

The Martin Klein Family — In Loving Remembrance

Rachel Ungaschick, 11-28-84-12-4-84

Rose Wiltgen, 1898-1956 and William J. Wiltgen, 1893-1967 — Many, Many Years of Dedicated Service to St. Nicholas Parish

Helen Conrad, 1925-1985 — For Your Many Years of Faithful Service — Lee and Kathy

Frank S. Weiland, 2-2-1880 to 9-20-51 and Theresa Schiltz Weiland, 8-6-1879 to 2-14-39: Came to this country and to St. Nick's Church. They raised eight children.

Frank H. Murray, 12-23-1895 to 9-13-86 and Margaret G. Murray, 12-25-1898 to 12-31-77: In Loving Memory of Mr. and Mrs. Frank H. Murray.

Edward A. Monoscalco, 1-5-02 to 8-8-84

Anne (d. 1980) and Fred (d. 1972) Erickson: Devoted Parishioners for 56 Years.

Bob Erickson, 1934-1981: Proud of His Years at St. Nick's.

Marceil Franklin, 1-3-15 to 3-25-85: In Memory of A Special Mom and Grandma.

Vicente T. Callangan, 9-11-11 to 6-7-83.

Guillerma L. Callangan, 6-25-11 to 9-2-87.

Louise M. Clark — In loving memory, from her granddaughters Wendy, Holly and Christie

In memory of the deceased members of the Alter Family
In memory of the deceased members of the Feller Family

Apollonia May Lulling 1895-1939
John Lulling 1888-1964
with love from your daughters

Catherine J. Mullaney 1900-1961
Edward J. Mullaney 1897-1977
Parishioners for 32 Years

Edward J. Gaudreau 9/25/93-8/55
Louise M. Gaudreau 8/30/02-5/7/78

abraham aceron ackley ackmann-buess adler ahern ahern-gray akers albert albrecht alden alfaro alferes alhambra allegretti allen alter alves andersen anderson anhalt antoine antrim aradi arellano arndt arriazola ashworth aspinall aupont ayala bach bailey balch baldonado baljevich baptiste barkauskas barnes barone barreca barta bartelsmeyer bartimoccia bartlett baruti basa basic baur baxa bayani bayless becker beckwith bedenfield behr belbin bell beltran benn bennett bergmann bernadel bertemes bertke betke beverly beyers bhatt biebel bien-aime bieneman billo birr blackmore blalock blayney blount boehlen boekstegen boesen boguse bohacsik bohan boland boldt bolsenga bornor borre both bouleanu bourdon boyd boyington boyle/spurgeon brackett brackshaw bral brandmeyer bransfield brathwaite breit brennan bridges bridwell briggs brockman broderick brooks brosius broska brow brown bruce bruecke brunger buckley buckman budde budrys buggy bullen burgholzer burke burlingham burns burster butzen buxton byrne byron cabiltes caden cadet cadwell caero caffery cahalan calixte callahan calzadilla campbell campion campisano campos cannella cannon cappaert carey carlson carnate carney carone carow carpel carroll casamassimo casanave casey castillo cegielski chainski chamberlain chamblis chang changelon charneco chase chelini cherry chleboun chocol chorba chornish christensen cieslak clark clarke cleary clesen clifford cobarrubias cockrell cogan colbert cole coleman coles coll collins conde conjar conley conqueror conrad conwell cook cooney cooper corcoran corrado corrado corrigan/carson coryell cosentino cosgrove costello cotseres couloute coulter covey crabbe craig creighton crill crisafulli croll cronin crowe crutcher cuccinotio culhane cummings cunningham curtin czuchra dagel dailey dalmau daly daskovsky davidson davies davis dawson day debari deboer decelles dejovine deleon denardo denoyer dean dease dedmon dehnert demopoulos denize dermoeden derfler desch desmarais devine dibenedetto diamond diaz dick dienberg diettrich dietz diez dino djuricich doan dockins doepp dohle dohogne dolan donaghy donahue donakowski dondlinger donohue dorband dotson dougherty doyle draths drish ducharme dubay dudek duff duffy dunn dupre durband dure dyas dymar ebeling egofske eiden eimers eisen elam eliacin ellis elton eme enders ensinger epstein erickson erling escudero espoz evans everett faber fahey falkenberg fantozzi fec feeney fehland feil feist felfle feliciano fennell fenty fenyar ferguson ferrie figuereto findley finn fischbach fischer fisette fisli fitzgerald fitzpatrick fivizzani flaherty flake fleurima floeter flood flores flosi flynn fochs fogerty foley follrath fong ford forde forrest forrestal forsthove foschi foss foster fowler fox fragassi frank franklin frantz frayer friday friend fritz fronczak fuechtmann gaetjens gaines gaittens gallagher galush garcia gareri-watkins garrett gaughan gaynor gazzolo gear gehant geier geist genenz geraghty gerl gerules geyer ghiselli gibson gierl gigante gigiolio gillan gillett given glanz glass gleespen glickauf glynn goff goldak gomez gonzales goodrich gordon gorman gottlieb gough graham gramza grant grantham gray greaves gredin green gregoire gregory grill grinter grochocinski grubisich gruttadauria guelfo guerrier guichon guillermo gunaratnam gutsmiedl gutting hall halper hannula hansen hanson haraburd harczos hardy harker harkonen harks harnett hart hartray harvey hauser hawthorne hayden hazard hebein hellgeth hellman hennessy herman herman hernandez herrera herrmann herron hetznecker hicks hill hill hillsman hirsch hoban hodel hoehne hoetzer hoff-hagensick hoffman hogan homan homich hoppenyan horan horne hounsell houston howard howland hudson hughes hullison hustad huston hyde ipjian ippolito jackowicz jackson jacques jameson jamison janiszewski jankowski janowski jans janssens janvier jasiunas jean jean-pierre jenkins jerome john johnson jones joseph jourdain joyce judge juley kaczmarek kaehler kahrs kalmar kaltezas kane karickanalil kauffman kavanagh keady keenan kelly kenigsberg kennedy kennelly kenney ketterer kezdy kilb kilgen kilian killeen kinczewski king kingsley kinsella kirschbaum klages klaub klegerman klein klessen klinge klingler knapp knitter knockaert kobold koebele koob koop kosak koshy kowalczyk kraatz kraft krakowski kramer krane kratzmeyer kreuser kreuser krzywda kuhlmey kuhnke kunkel kunz kurbat kuruc kusar kustka kwiecinski ladouceur lagrimas lahens laing lambrechts landry lane lang lange lapeyre lapka larson lassere lauhoff lauture lefevre leahy lebbin lecoin lee leider leineweber lemke lenz lesch lesh lesh-mann levy lewis ley lidgard linden lindwall link linko lio lipowicz lippert littel lobough lock lockwood loecker loef loescher loiseau loiselle long longhini longmore longoria loos lord love lucchesi luft lukachik luongo lutgen lyngaas-noel macqueen macherey machnik macin mack mackel madigan maggi mahoney maier malcolm malebranche malone malozzi maltby mantle marchi margotte mariano marion markiewicz markotic marren marseille marshall marten martin martiny martone martwick masa masalihit mata matteson matzig maugh maund mazurek mazzolini mcandrew mcauliffe macaffrey mccarthy mccauley mccauley mcclory mccollom mccorkle mccormick mccourt mccudden mccue mcdonald mcevoy mcfadden-burke mcgary mcgee mcginn mcginty mcgovern mcintosh mckay, jr. mckee mckenna mclaughlin mcmurray mcnamara mcquie meehan mellon melody melun mersch mertes meyers michelin micks midday middleton mielczarek mierkiewicz mikolainis miller mills mimicou mims minogue mirowski mitchell mitterer mockenhaupt moeller moffat mohnke moise mokate molitor mollan mongillo monoscalco montgomery moon moore moran moreau morel moring morrison morrissey mortell morton moscoso mostello moylan mug mulcahy muldoon muno munson muraski murphey murphy murray murry muszynski myler nachtrab najdowski nakagawa nangle naper naphin nash nation naylor neeld nelson nestler newman newton nicholson nielsen nieto nirde nixon nodell noel norman nottingham novesky nowak nugent o’boyle o’brien o’callaghan o’connell o’connor o’gara o’hara o’huallachain o’keefe o’malley o’meara o’neill o’rourke o’toole okano oline olinger ollivierre oquendo orchel orr ortega osburn oulman pajak palm palmer panucci pape papierski papillon parker parrill parrilli pascal pascua pasimeni pasowicz patterson paul pavel pavlik pawelek pawlikowski payne peiffer pennington perry persaud pesavento peters peterson petroski pettengell pettinger pfeifer pfiffner phelps phillips picard piechowski pierre piggott pike piontek pirola piron pirrie pitts plattis plociennik pocus polinski polk pollack pollard polycarpe popp porter post postel powell-rojas powers prenger pribek price principali prock profeta przybylski psotka ptashne pusey quinlivan quinn quintanilla raby radermacher radtka ramirez ramsay randt raphael rapp rauen reach ream rearden reed rehberg reid reidy reidy reinert rene resk rest reyes ridolfo riley rinaldi rivera roberts robertson robinson roderer rodriguez roethle rogodzinski romano, jr. ronczy rose rosenak-driscol rosinski rosso rostowsky roy rubick rubly rocoba rudas ruel ruiz ruley rund runzel russel russell rutz ryan rynne saavedra sakamoto salazar sanchez sander sands sandstrom sanhamel sauk saunders savage savino sazdanoff scanlon schaefer schaible scheldrup schenkelberg schepke scher schieber schiltz schiltz schimberg schipitsch schlitt schmidt schmit schmitt schmitz schmolze schneider scholl scholle schommer schoos schram schreiner schular schumacher schumann schumer schuster schutz schwegel schwind scobie scott sears sellstrom senecal server seul shaer shannon sharp shea sheehan shelley shipley shiverski short sigman signatur simmons simon sims singh sipp sirkis siwek skorusa skrocki slonka slusher smietana smith smoot-farah sobczak sofradzija sorey spalla sparks sparrow spellman spica spitzer splett springer st. victor stachnik staes stankiewicz stapleton starck stark steder steele stefanski steinbuck stempel stepke stewart stotz stout stracke streff stringer styler success sugrue sullivan sutor svaglic swarczewski sweers swift syfu szygowski szymczak taff taira takada tanner tansley tarnutzer tautvila taylor temrowski terregino thibodeau thomas thompson tirabasso tobin toledo tollens tomasello tomich tomlinson torres toussaint tracz trahan treacy tschaudt tuckwell tuohy turbov turner ungashick unterlander utterback vachon valdes vales valko van ellin van oppens van vechten vander avenne vanderbeck vasquez ventura verdon vicencio vidargas voitik volante wagner/tillett wallemark walsh walton wandel ward waterkotte wcislo webber weber weiland weintraub welch welsh wenger wesley west wetz whims white whitman wibright wiebe wiedman wildi wilhelm williams wilson wiltberger wiltgen wimberly wing winkels wise wisniewski witschy wittenberg witting wleklinski wochos woeber wolf wood wuerl wycoff wylie wynne yang yates young youngberg zalinski zapala zbilut zecevich zielinski zimmerman zoepfl zoleta zordan zoufal zuercher zygowicz zysk abraham aceron ackley ackmann-buess adler ahern ahern-gray akers albert albrecht alden alfaro alferes alhambra allegretti allen alter alves andersen anderson anhalt antoine antrim aradi arellano arndt arriazola ashworth aspinall aupont ayala bach bailey balch baldonado baljevich baptiste barkauskas barnes barone barreca barta bartelsmeyer bartimoccia bartlett baruti basa basic baur baxa bayani bayless becker beckwith bedenfield behr belbin bell beltran benn bennett bergmann bernadel bertemes bertke betke beverly beyers bhatt biebel bien-aime bieneman billo birr blackmore blalock blayney blount boehlen boekstegen boesen boguse bohacsik bohan boland boldt bolsenga bornor borre both bouleanu bourdon boyd boyington boyle/spurgeon brackett brackshaw bral brandmeyer bransfield brathwaite breit brennan bridges bridwell briggs brockman broderick brooks brosius broska brow brown bruce bruecke brunger buckley buckman 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springman st. victor stachnik staes stankiewicz stapleton starck stark steder steele stefanski steinbuck stempel stepke stewart stotz stout stracke streff stringer styler success sugrue sullivan sutor svaglic swarczewski sweers swift syfu szygowski szymczak taff taira takada tanner tansley